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Hashish and the Decline and Fall of Arab Civilization

By NATHANIEL WEYL

SUMMARY

In addition to the genocidal and aristocidal blows inflicted upon Islamic civilization by the Mongols, these nomad invaders were probably responsible for spreading hashish addiction throughout the Arabic-speaking world. Cannabis *use not only causes permanent brain damage, it causes about three times the normal amount of chromosome breaks. Since it persists in the gonads,* cannabis *may result in damage to the brain and nervous system of a genetic nature which cumulates with each generation of use. If this hypothesis is correct, it may partially explain not only the decline and fall of Arab civilization and the failure of Arabic-speaking peoples to make noteworthy creative contributions to the world during the past several centuries, but also the irrationality, spasmodic violence coupled with lethargy, emotional instability and paranoid attitudes which seem to characterize much of Arab politics and the Arab masses. If the root factor is cumulating brain damage, the contemporary shift of military and political power to the oil-rich Arab states may have ominous implications for the peace and tranquility of the world.*

THE MONGOL SCOURGE

Nine years ago, I wrote an article for THE MANKIND QUARTERLY, in which I gave many reasons for the decay of Arab civilization, but suggested that the trauma inflicted by the Mongol invasions was probably the chief causal factor.[1]

I have no reason to soften the judgment I then made of the genetically shattering impact of the Mongol incursion on the high-civilization lands of Asian Islam. All nomad eruptions have had their genocidal aspects, but, as Professor Petrushevsky of Leningrad University, wisely observes, the conquests of Jenghiz Khan "were accompanied, not by spontaneous cruelty, but by *the systematic extermination of the civilian population* in a series of towns (Balk, Marv, Nishapur, Herat, Tus, Ray, Qasvin, Hamadan, Maragheh, Ardabil, etc.) and the laying waste of whole regions. The mass-killing was a complete system, put into practice on initiative from above, and had as its goal *the planned destruction of those elements of the population that were capable of resistance*, the intimidation of the remainder, and sometimes the providing of pasture for the nomads."[2]

The slaughter was concentrated largely in the cities. Even the pro-Mongol historian Juvaini reported that "where there had been a hundred thousand people, there remained . . . not a hundred souls

[1] "The Arab World: A Study of Biogenetic Disintegration," THE MANKIND QUARTERLY, Vol. VIII, No. 1, July-September 1967, pp. 26-43.

[2] I. P. Petrushevsky, "The Socio-Economic Condition of Iran under the Il-khans," in J. A. Boyle (editor), *The Cambridge History of Iran, Vol. 5: The Saljug and Mongol Periods*, Cambridge University Press, Cambridge, 1968, p. 484. Emphasis supplied.

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alive."[3] When Nishapur fell in 1220, some 1,747,000 people were massacred, according to a contemporary source. Ibn-al-Athir says that 700,000 people were killed at the capture of Marv; Juvaini claims 1,300,000. In Herat, Saifi informs us there were 440,000 households and the defending army consisted of 190,000 men. After the conquest and slaughter, Saifi states, only 16 of the original inhabitants survived in the city. Old men told him they first survived by cannibalism, then for the next four years eked out a living by robbing caravans. In the Balk area (today in northern Pakistan), the Mongols burned the granaries and, for a whole year, the surviving remnant lived on cats, dogs and human flesh. When Marco Polo passed through the region, he found it desolate. Ibn Batuta, who was there a century after the Mongol scourge, found it "derelict and deserted."[4]

In western Asia, Jenghis Khan inflicted a durable genocide, which has thus far prevented the repopulation of its cities and the restoration of its silted irrigation canals. After atom bombs devastated Hiroshima and Nagasaki, the cities were rebuilt. After the Mongol affliction, the entire civilization of eastern Iran, Afghanistan and Transcaucasia simply vanished. Takrit and Zirih, Sar Khoshak and Shahr-i-Gholgola would live only in the memory of archaeologists.

These killings were followed by centuries of despotic rule. Toward the close of the fourteenth century, Timurlenk ravaged India, Iran and Turkestan, piled 5000 human heads into minarets at Zirih, hurled his Luri prisoners alive over cliffs in 1386, massacred 100,000 prisoners in Delhi in 1398, buried alive the Christian defenders of another city, built twenty towers of skulls in Syria in 1400-01 and inflicted equally hideous exterminations in Baghdad.[5]

The scholars, the scribes and the clergy, the upper class, the merchants, and the skilled artisans and masters of specialized trades were, of course, located mainly in the cities. Hence when the Mongols destroyed these, putting everyone to the sword, they decapitated peoples, cutting off their leadership, and thus imposed an immense, possibly an irreparable, genetic handicap on the subjugated populations. The peasants, to be sure, were also slaughtered, enslaved, taken captive or subjected to harsh rule and crippling taxes, but they were more useful to the nomad conquerors and had better opportunities to flee and hide.

The Mongol holocaust was possibly the most aristocidal phenomenon in history prior to the twentieth century. To it has been attributed the backwardness of Russia and eastern Europe and

[3] Quoted by Louis Duprée, *Afghanistan*, Princeton University Press, Princeton, 1973, p. 316.

[4] I. P. Petrushevky, *op. cit.*, p. 487.

[5] See the eloquent indictment of Timurlenk in Arnold J. Toynbee, *A Study of History*, Oxford University Press, London, Vol. IV, 1939, p. 500.

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their failure to experience any movement comparable to the Renaissance.[6]

In my 1967 article, I considered the Mongol invasions the primary cause for the fact that the Arab world, once a great civilizational center, "is a cultural desert, one that has been suffering from intellectual desiccation for at least five centuries."

I added:

> Since the upper classes and the intellectuals were concentrated in the cities, this (Mongol) genocide was selective and served to decimate, if not virtually exterminate, the natural élite of Asian Islam.[7] After the lethal storm had passed, the Islamic aristocracy of breeding and intelligence was shattered and new elements rose from the rural areas to fill the power vacua. Following this calamity, Arab intellectual creativity in the Middle East collapsed and has not recuperated. After the Mongols, the Arab élite largely abandoned such mentally demanding fields as mathematics, science and philosophy in favor of architecture and painting—disciplines more within the reach of a genetically decapitated society.
>
> The hypothesis is that the Mongols served as a major agency of aristocide and that they were the scythe which destroyed Islamic civilization in Asia by exterminating the Moslem creative minority. In support of this view is the fact that social and intellectual stultification also occurred in other regions exposed to the Mongol scourge.[8]

THE MONGOLS AND CANNABIS

If I were rewriting that article today, I should add that the Mongols probably completed the destruction of Islamic civilization and inflicted irrevocable genetic havoc on Arab mental ability by spreading hashish addiction throughout Islam.

Cannabis addiction has been known in India since time immemorial. In Sanskrit literature, it is referred to as "food of the gods", "glory" and "victory." It was extolled by Hindu writers as a cure for such diverse afflictions as constipation and leprosy.[9]

The use of hashish was probably introduced from India into Persia by the founder of Sufism, a sect of mystics who renounced worldly goods to attain bliss through union with Absolute Being.

[6] T. Peisker, "The Asiatic Background," *The Cambridge Medieval History*, Macmillan, New York, Vol. I, 1924, Chapter XII (A).

[7] Not African Islam, because the Mongol invasion of Egypt was repulsed by a Mameluke army.

[8] National Weyl, *Arab World*, p. 38.

[9] Gabrile G. Nahas, M.D., *Marihuana—Deceptive Weed*, Raven Press, New York, 1973, pp. 1-2.

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By 1155 A.D., *cannabis* addiction is known to have been prevalent among the Sufis of Nisabur.

The most authoritative study available on hashish in medieval Islam concludes that *cannabis* use in the Middle East increased suddenly and dramatically at the time of the Mongol invasions. The Mongols set in motion hordes of refugees, many of them Sufis, who fled westward bringing the drug habit with them. The disasters of the age and the resulting climate of unrest and dread would have made hashish addiction spread like wildfire.[10]

Moslem society was an ideal breeding ground for *cannabis* because of the stern and repressive attitude which the Koran takes toward substitute sources of relaxation and pleasure. Wine and gambling were categorically forbidden and, at the time, the religious authorities were able to enforce the prohibition. Hashish became an inexpensive substitute. It cost only a fraction of the price of wine, could be cultivated almost anywhere, and could be concealed without difficulty.

The *ulemas*, or interpreters of Koranic law, were unanimous in their disapproval of hashish eating as "intoxicating . . . corrupting . . ." and ritually unclean. "What was believed to be the most pernicious effect of hashish as far as the individual was concerned was that it led to effeminacy (*takhannuth*) or passive homosexuality (*ubnah*, *ma'bun*)."[11]

The use of *cannabis* was most common among the urban poor and among the sufistic intellectuals. The social élite of Islam considered hashish eating a degrading habit and there is no evidence that it was practised in the Middle Ages among the military leadership.

Rosenthal observes that "hashish was clearly assumed to have its true home among Sufis and scholars."[12] Addiction among the literati was so common that nearly every Moslem poet between the thirteenth and the sixteenth centuries wrote verses about hashish.

As in contemporary America, *cannabis* had its hard core of users and advocates among a large body of intellectuals who were largely divorced from the power and responsibilities of society, who renounced wealth at least verbally, and who were mystics in search of some vaguely defined spiritual experience of unity with the universe.

MEDICAL ASPECTS OF CANNABIS USE

It was only in 1965 that the major active ingredient of *cannabis* —Delta-9-THC—was isolated in pure form and its chemical structure determined. Since THC content varies widely, depending on the

[10] Franz Rosenthal, *The Herb: Hashish versus Medieval Muslim Society*, E. J. Brill, Leiden, 1971, p. 55.

[11] Franz Rosenthal, *op. cit.*, p. 82.

[12] Franz Rosenthal, *op. cit.*, pp. 142-143.

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type of plant, the part of the plant used and the method of consumption, medical reports prior to 1965 were widely conflicting and often seemed self-contradictory. The best grade of resin is obtained from the flowering tops of fresh, uncut plants of *Cannabis sativa*, but there is, and for centuries has been, a great variety of different types of bhang and hashish throughout the Middle East. Generally speaking, the potency of the *cannabis* resins eaten, drunk or smoked in the Islamic countries of Asia and Africa is considerably higher than that of the ordinary marihuana cigarettes smoked in the United States and Western Europe.[13] Toxic effects vary widely. For example, marihuana smokers in the West do not normally experience anything comparable to the violently hallucinatory experiences described by Dr Moreau or Theophile Gautier when they absorbed hashish extract with their dinner at the sessions of the notorious Club des Hachischins in Paris in the eighteen-forties. "An overturned glass echoed through me like thunder," Gautier wrote for *La Revue des deux Mondes*. "My voice appeared so powerful that I dared not speak for fear of bursting like a bomb."[14]

In addition to being consumed in a considerably more potent form, the hashish of the Middle East was taken over a much longer period than it was in the West. The difference is roughly between seven centuries and perhaps forty years of widespread use. *This is of cardinal importance if, as appears probable, cannabis has a cumulative destructive effect on man's genetic structure from generation to generation.*

Determining the extent of past and present addiction is difficult. Writing in 1836, Lane found that hashish was often available at Cairo's thousand coffee shops, was commonly used by "the lower orders," by "vast numbers of fakeers" and by several eminent literary men and theologians.[15] Moreau observed in 1843 that hashish was "one of the determining causes of insanity among the Orientals."[16]

In Morocco, it has been estimated that about a third of the adult male population uses *cannabis*. A variety of studies confirm heavy addiction elsewhere in North Africa. "Progressive degeneration" of all the faculties, resulting in inability to work, unemployment and

[13] This does not mean or imply that marihuana use, even in the comparatively dilute form prevalent in the West, is harmless or even only mildly deleterious.

[14] For a full description, see Jacques-Joseph Moreau, *Hashish and Mental Illness*, 1845, Raven Press, New York, 1973, pp. 11-14. Alexandre Dumas and Charles Baudelaire were among the iconoclastic literary men who experimented with hashish at meetings of the club.

[15] Edward William Lane, *The Manners and Customs of the Modern Egyptians*, 1836, Everyman, London, undated, pp. 340-341.

[16] Jacques-Joseph Moreau, *op. cit.*, p. xix.

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disruption of the family, together with "precocious senescence which occurs sometimes in the forties" was reported in 1957.[17]

Sixteen years ago, Dr M. I. Soueif, Chairman of the Department of Psychology and Philosophy at Cairo University, was requested to study *cannabis* addiction in Egypt by President Nasser. He finds that hashish usage is prevalent enough to constitute "a big sort of catastrophe" and to be a main cause of Egyptian "lethargy" and low levels of drive and ambition. Over 78 per cent of users were unable to drop the habit. Soueif added: "Those with a higher level of education—and/or intelligence—show the largest amount of deterioration, illiterates almost no deterioration, and semi-literates in between."[18]

According to this view, heavy *cannabis* addiction is a means of social decapitation.[19] It destroys the ability of the best minds to function, but leaves the mediocre and subnormal comparatively unimpaired.

Nobel laureate Dr Julius Axelrod testified that THC, the main toxic component of *cannabis*, will "accumulate in gonads, the brain and other tissues where there are large concentrations of fat."[20]

In an important analysis of chromosome breakage among 49 marihuana users and a control group of 20 non-users, Dr Morton A. Stenchever, Chairman of the Department of Gynaecology and Obstetrics at the University of Utah, and two associates found that marihuana smokers averaged about three times as many chromosome breaks as those who avoided it. That this was due to *cannabis* and not some other drug was evident from the fact that there was no significant difference in the number of chromosome breaks between marihuana-only users and multiple drug users.[21]

Dr Stenchever pointed out that chromosome breakage is

[17] Gabrile G. Nahas, *op. cit.*, p. 23.

[18] Testimony of Dr M. I. Soueif, Senate Internal Security Subcommittee, *Marihuana-Hashish Epidemic and its Impact on United States Security*, Hearings, Government Printing Office, Washington, 1974, pp. 177-182. Cited hereafter as *Marihuana-Hashish Epidemic*.

[19] This view was confirmed by Dr Harvey Powelson, M.D., who had previously stated that marihuana was harmless and should be legalized. Dr Powelson reported on the basis of examining over a thousand patients ("Marijuana: More Dangerous Than You Know," *Reader's Digest*, December 1974, pp. 95-99) that chronic use may cause, not only impotence, but "seemingly permanent loss of mental ability." A mathematician doing graduate work, after marihuana use, "told me that he could no longer handle mathematics at his prior level. He simply couldn't follow the arguments any more. Today, three-and-a-half years later, he still cannot."

[20] *Marihuana-Hashish Epidemic*, *op. cit.*, p. 145.

[21] Morton A. Stenchever, M.D., Terry J. Kunysz and Marjorie A. Allen, "Chromosome Breakage in Users of Marihuana," *American Journal of Obstetrics and Gynecology*, 1st January 1974, reprinted in *Marihuana-Hashish Epidemic*, *op. cit.*, pp. 349-356.

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"associated with a higher incidence of malformation in foetuses."[22] In his article, he commented on the fact that previous studies had blamed abnormally high incidents of live-births and still-births with major congenital defects on LSD, but that, since all the LSD users in the studies had previously taken or were still taking marihuana, the *cannabis* weed might well be the real culprit.

"Should gonadal cells be involved [in the excessive number of chromosome breaks] the possibility of teratogenesis cannot be overlooked. Should the individual be pregnant at the time of use, a direct effect on the fetus may occur."[23] (Teratogenesis means the production of monsters. What Stenchever is saying is that *cannabis*-caused chromosome breakage may produce children who are genetically malformed or brain-damaged.)

If this hypothesis should prove to be correct, the very strong possibility would arise that populations which have habitually indulged in hashish and marihuana for centuries may have suffered serious and ineradicable brain damage and that this damage may become cumulative with each generation for as long as the addiction continues.

HASHISH AND THE ARAB MIND

This would do much to explain the irrational modes of thought of the political leadership and intelligentsia of the Arab World and the extreme volatility and paroxysmal emotionality of the Arab masses.

It would also help explain the fact that the Christian and Jewish minorities in Moslem countries almost invariably have higher status, do intellectually more demanding work and are promoted more rapidly than the Moslem masses, except in those cases where the state favors the Mohammedans and suppresses the religious minorities. Neither the Christians nor the Jews in Arab countries indulge in *hashish* as a general rule. This applies, not merely to Europeanized Christians and Jews, but to such ancient Christian communities as those of Lebanon.[24] The main reason for their avoidance of the drug and Moslem indulgence in it is that the pleasure-repressive religion of Islam creates a craving for substitute forms of release.

The possibility that populations which have indulged in *cannabis* over the centuries have suffered cumulative genetic damage to their brains and nervous systems may raise an enormously difficult long-range problem for the West and for the Soviet system as well. The presence of cheap oil in vast quantities in Arab countries has

[22] *Marihuana-Hashish Epidemic*, *op. cit.*, p. 89.

[23] *Marihuana-Hashish Epidemic*, *op. cit.*, p. 355.

[24] "The Christians of Lebanon, who over the centuries have adopted the language and many of the other cultural and culinary traits of their Moslem neighbors, have to this day refrained from using *cannabis* preparations." Gabrile G. Nahas, *op. cit.*, p. 19.

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caused a shift in economic and financial power to that area which, in terms of speed and magnitude, is historically unprecedented. If the peoples who now wield this power are not susceptible to rational processes of thought and cannot be relied upon to pursue rational courses of conduct, the prospects for international peace and for world order and harmony become dim in the extreme.[25]

Even if the effect should prove not to be cumulative, there is "a growing body of evidence that marihuana inflicts irreversible damage on the brain, including actual brain atrophy, when used in a chronic manner for several years."[26]

Some of the psychological consequences include "pathological forms of thinking resembling paranoia, and 'a massive and chronic passivity' and lack of motivation—the so-called 'amotivational syndrome.' "[27] This takes the form of lethargy, a zombie-like appearance, impairment of ability to remember, concentrate and discriminate. Several experts suggested "that the total loss of their own will would make a large population of *cannabis* users a serious political danger because it makes them susceptible to manipulation by extremists."[28]

When one contemplates Arab actions in the protracted conflict in the area, the bystander notes the total lack of any moral standards of conduct on the part of Arab and Palestinian terrorists. Their actions have included the murder of American diplomatic officials who were in no way concerned with the conflict, the assassination of Jewish athletes, the indiscriminate massacre of men, women and children at an airport, the killing of Israeli schoolchildren, and so on.

That these outrages are not merely the work of a few morally depraved fanatics is evident from the popular support they receive in Arab lands and from the fact that the terrorists responsible are hailed as heroes. The P.L.O., which organized many of these crimes, apparently speaks for the great majority of Palestinian Arabs.

When Israel conducted retaliatory raids into Lebanon, in which innocent people were killed, Israeli intellectuals have denounced the actions. However, one will search in vain for any evidence that Arab intellectuals condemn the moral enormities of their fanatical terrorist bands. The intellectuals follow the mob in these matters. Whether their problem is moral cowardice or that they float between

[25] A mitigating factor is that *cannabis* addiction lowers testosterone levels and male hormone counts and raises foetal death rates. The fact that heavy users tend toward sterility and, when not sterile, may produce thalidomide-type progeny who cannot reproduce, somewhat alleviates the genetic load, but does not solve the problem. See testimony of Dr Robert Kolodny, Professor Cecile Leuchtenberger and Dr W. D. M. Paton in *Marihuana-Hashish Epidemic*, *op. cit.*, pp. 117-126, 126-142 and 147-154.

[26] *Marihuana-Hashish Epidemic*, *op. cit.*, pp. ix-x.

[27] *Marihuana-Hashish Epidemic*, *op. cit.*, p. xi.

[28] *Idem.*

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paranoid hatred and spineless lethargy like other groups whose minds have been touched by *cannabis* is as yet an open question.

Some observers have connected hashish addiction with the poor physique, low efficiency and lack of drive of a large part of the Arab working class. Testing Egyptian addicts, Dr Soueif found that they were slow in the test performance of "very simple motor tasks," that they did poorly in hand-eye co-ordination, immediate memory recall and such redintegration of rote memory as in Wechsler's Digit Span Backwards."[29]

Military men who observed the Egyptian and Syrian armies in action in the Six Day War found that the inertia of the soldiers, as far as any sustained effort was concerned, was a major stumbling block to effective combat. In prison camps, a European observer noted that the Egyptian prisoners of war, officers as well as enlisted men, would simply wait passively to be fed, exercised and ordered to bed. European and American prisoners of war, by contrast, immediately organise group activities, recreate a chain of command, and maintain morale by collective action.[30]

Nahas believes that hashish addiction has played a major rôle in reducing the Arab lands to the barren stagnation and ubiquitous and oppressive mass poverty that has only been partially alleviated by the oil bonanza. He writes:[31]

> Six hundred years before Columbus landed in the Caribbean, at a time when North America was covered by forests and plains and populated by wild animals and a few thousand Indians the Arab world was one of the centers of civilization. In fabulous cities, such as Persepolis, Baghdad and Damascus, an industrious population of traders and craftsmen were thriving. They built elegant mosques and palaces, and financed famous universities where the best scientists and scholars of the time could be found. Their shrewd and effective leaders swept through North Africa into the South of Europe, to be stopped finally in Poitiers by the French. The decline of this brilliant Moslem civilization cannot be attributed to a single cause but to many of the interacting factors which tend to erode man's creative energy and blunt the full exercise of his power. Among these, abuse of *Cannabis*, the deceptive weed, with its promise of instant heaven on earth, cannot be excluded. This possibility might be one of the

[29] *Marihuana-Hashish Epidemic*, *op. cit.*, p. 179.

[30] The fact that hashish primarily induces passivity makes one suspect Marco Polo's story about the hashish-fed assassins in the mountain fortress of Alamut. The *Oxford English Dictionary*, the ultimate authority on the origin of English words, repeats the story and derives the word *assassin* from hashish-eater. Dr Nahas suggests, however, that *assassin* may derive from *Hassan*, the Old Man of the Mountain and the master of the bands of political killers.

[31] Gabrile G. Nahas, *op. cit.*, p. 20.

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reasons why concerned physicians and responsible leaders from Arab countries have fought, during the past 50 years, to eradicate the use of hashish from a land once known as "the fertile crescent," which is now stagnant and destitute. It has been until now the ever-losing battle of a few courageous men attempting to turn an overwhelming tide.

We agree with Dr Nahas that *cannabis* may be the chief culprit in causing the degeneration of Islamic civilization and culture outside of Spain, following the Mongol invasion. It would do much to explain the disappearance of those Arabic-speaking philosophers, scientists and mathematicians who provided much of the mental light of the Mediterranean world during the first six or seven centuries of Islam. It also helps explain the political decay of the area and the transformation of powerful armies and fleets that once terrorized Christendom into the corrupt, impotent and largely ornamental military establishments that helped give the Ottoman Empire the sobriquet of "the sick man of Europe."

The relationship of drugs to history is a vast and unexplored domain. Is it accidental that the regions and peoples which have historically remained comparatively immune from *cannabis*, *opium* and coca addiction—Europe, Russia, Japan and the overseas areas of European and Japanese settlement—have advanced on all fronts—culturally, politically, economically and militarily—to become the dominant and dynamic forces in the modern world? By contrast, the areas of prolonged or endemic addiction—the Middle East, India-Pakistan and most of Latin America—have tended to become regions and peoples of decay or retrogression. China, upon which opium was inflicted by the British in the 1840s, is an in-between nation whose future contribution to the world is an enigma.

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Hysteria, Psychopathy and the Magic Word

By J. C. CAROTHERS

It has been a theme of the present writer that most of the differences of thinking and behaviour in non-literate as compared with literate societies are the outcome in the former of "magical" modes of thought whereby the word and verbal thought in general are conceived as having existence in their own right, with powers and vulnerabilities of the same order as the events or actions they connote. They are seen in other words as being "behavioural" in the same sense as any other form of action. Thus "evil willing" is the most fearful type of "behaviour" known in these societies; while the strength of the Mau Mau oaths in Kenya[1] depended largely on the belief that recantation would result in instant death from the "power" of the oaths alone.

This attitude to verbal thought was discussed at length, both as to its origins and outcomes, in an earlier article.[2] The argument can briefly be summarized as follows.

Non-literate agricultural societies live in a world where sounds, rather than sights, are of paramount importance. Sounds are of their nature dynamic things or are indicators of dynamic things—of movements, events, activities for which man, when largely unprotected from the hazards of life in the bush, must be ever on the alert. Whereas in the urban West people develop and must develop an ability for ignoring sounds, in this rural setting they are not to be ignored for they are usually of direct significance for the hearer. Particularly is this true of the human voice, for the spoken word when heard is usually directed at the hearer, and contains personal and emotional elements which are always recognizable. The world of sound, in other words, is a relatively subjective, personal and emotional world.

When words are written they move, of course, into the visual world. Like most of the latter's elements they then become static things and lose, as such, much of the dynamism which is so characteristic of the auditory world in general and of the spoken word in particular, and they lose much of the personal element in that they are no longer often directed at oneself. They lose the emotional overtones and emphases which are such an integral part of vocal

[1] J. C. Carothers, "The Psychology of Mau Mau," Government White Paper, Nairobi, 1954.

[2] J. C. Carothers, "Culture, Psychiatry and the Written Word," *Psychiatry*, Vol. 22, No. 4, 1959, pp. 307-320.

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speech. They can much more easily be misinterpreted according to the reader's understanding or his prejudice. They thus in general join a world of relative indifference to the viewer—a world wherein they can be seen so much more easily for what they are—symbols, without existence in their own right. Thus, it was only at this point that it became easy for many to see that verbal thought is not of its nature behavioural, but is separable from action.

Although at first sight it might not seem important whether mankind was introduced more insistently to the world of sight or the world of sound, this is in fact of fundamental importance. For living effectively in the modern Western world, a well-developed sense of spatio-temperal relations and of causal relationship on mechanistic lines is required, and this is highly dependent on a habit of visual, as opposed to auditory, synthesis. The world of magic, governed by animistic "powers" could, it is believed, pass away only when man's attention became focused more emphatically on the relatively objective, continuous and irrelevant visual world.

Admittedly social literacy is not often an all or none phenomenon. But there does seem to come a point in the literate development of societies where the society as a whole takes its climate of thought from its literate members, and the magical ideology decays, as happened for instance with the ancient Greeks, and, much later, in Renaissance Europe. A development such as this has important implications for socio-cultural development. All societies must achieve some measure of behavioural conformity in their members but their manner of achieving this will vary and will depend in the first instance on the attitude in each society in regard to the relation of thought and deed. For in those societies where *no* sharp distinction has been made between verbal thought and action, "behavioural" constraints *must* include constraint of thought; whereas those societies which recognize that thought is separable from action *need not* attempt to constrain their members at the level of their thinking. How constraint of thought is achieved in the former case is beyond the scope of this article, but the effects of the achievement are such that a man becomes afraid to speculate on unique personal lines, becomes highly extravert, and tends to see such unorthodox thoughts as do occur to him as deriving from alien or even evil sources. Whereas in societies where this constraint is not a dominant one, the individual comes to see himself as entitled to think for himself and as responsible for his own thoughts.

This theme has received strong support in a book by McLuhan,[3] who writes from the viewpoint of a professor of English literature and whose data, accordingly, are largely literary and historical. His thought-provoking book covers a much wider field than the one with which I am concerned here. Nevertheless, as one of its

[3] M. McLuhan, *The Gutenberg Galaxy*, Toronto, 1962.

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themes, he makes it abundantly clear that, historically, mankind has indeed moved psychologically from an earlier "ear culture" to a later "eye culture" and that this movement was related, firstly, to the invention of a phonetic alphabet, and secondly, to the invention of printing. This support has encouraged the present writer to consider certain implications of the theme, particularly in the field of Western European psychiatry.

It has to be noted firstly that the development from an earlier phase in which thought was magical and governed by the supposed "power" of words, to the later phase in which the latter's impotence was recognized was not confined to the history of man as a species. It also occurs in the passage of Western man as an individual from infancy to later childhood. Thus, for little children in general, a thing exists by virtue of its name, and the spoken or even the imagined word must connote something in the outer world. Moreover, the transition from the earlier to the later phase was not, historically, an easy one. For it was not swiftly made, and the culture of ancient Greece, for instance, was a striking example of a people who lived for a time in both worlds, reasoning all too often, as Russell[4] says, "deductively from what appeared self-evident, not inductively from what had been observed." And in modern times it is only too clear that, in those parts of the world, such as Africa, which are trying to achieve this transition in a mere generation or two, the transition period itself is fraught with difficulties and dangers of its own, as was shown for example by the present writer[5] in discussing the psychology of the Mau Mau rising in Kenya.

It has also been well shown by E. R. Dodds[6] for instance, that when old modes of thinking are superseded by new ones, the former do not wholly disappear but linger on in a variety of ways. Writing of the time when the Greeks were moving from their Archaic to their Classical Age he says: "A new belief-pattern very seldom effaces completely the pattern that was there before: either the old lives on as an element in the new—sometimes an unconfessed and half-unconscious element—or else the two persist side by side, logically incompatible, but contemporaneously accepted by different individuals or even by the same individual."

In all these circumstances, it would be surprising if, in a world where, for most adults, seeing is believing, there were not some for whom hearing is believing, and for whom the word (spoken or thought) retains its magic powers. One is therefore led to ask whether there are people in modern Western societies who fail to shake off the shackles on thought imposed by the magic word and

[4] B. Russell, *A History of Western Philosophy*, New York, 1945.

[5] J. C. Carothers, 1954, *op. cit.*

[6] E. R. Dodds, *The Greeks and the Irrational*, University of California Press, 1951.

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move on to the later cultural attitudes; for whom verbal thoughts continue to have powers of their own and to be true by virtue of their existence. So one has to ask what categories of people in Western societies might be seen as occupying this niche?

In answer to this question (and apart from psychotics, in whom problems of another order arise) it would seem that there are indeed many people in Western society who continue, at least into adolescence and young adult-hood, to have ideas and phantasies which are not directly based on the visible and tangible world around them, yet which are as real for them as is that perceptual world for other people, and which are thus their own criteria of truth. They would be included in the two psychiatric categories of "hysterical" and "psychopathic" personalities.

On the face of it there is often little similarity between these two conditions, for in the case of the hysteric the subject presents as the chief sufferer, whereas in the case of the psychopath that rôle is taken by society. Nevertheless, in relation to the central theme of this article—the over-significance attached to verbal ideas, thought or spoken—there is a striking similarity. Thus Curran and Guttman[7] say: "The cardinal feature of the hysterical character is the desire to appear more than he (or more frequently she) really is, with which is coupled a striking skill in self-deception. . . . The instability of their emotions, their vivid fantasy, and the adaptability of their minds make them untruthful and unreliable, although subjectively they feel quite candid, deceiving themselves much better than they usually deceive others"; while Brain,[8] writing of hysterical illness, says: "the hysterical sympton is always the expression of an idea in the patient's mind." In psychopathic persons also, communication often takes the form of lies, which, at least at the moment of speaking, seem to be the outcome of sincere belief. Thus Cleckley,[9] writing of psychopathic persons, says:

> None of the goals that attract us, none of the sorrows and shames that chasten us, none of the important fulfilments that we seek because we feel, more or less independently of any verbal arguments, are for us worth while, none of these influences enter sufficiently into such patients' realisation or conduct to make them do otherwise than they do. They use the same words that the most understanding and eloquent of men might use in talking about all these things. But they use them with as little relation to anything in their own inward experience as a case of semantic aphasia, who may correctly repeat or produce spontaneously sentences that have a meaning to which he is blind.

[7] D. Curran and E. Guttmann, *Psychological Medicine*, Edinburgh, 1943.

[8] W. R. Brain, *Diseases of the Nervous System* (fifth edition), London, 1955.

[9] H. M. Cleckley, "The Psychosis that Psychiatry Refuses to Face," *Journal of Criminal Psychopathology*, Vol. 6, No. 1, July 1944, pp. 117-130.

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No doubt Cleckley uses the title "psychopathic" in too unitary a sense. There are also many cases which do not conform to this picture, yet which would be included under this title by most psychiatrists. Craft[10] for instance, has little to say about semantic aspects. It is, however, undeniable that, for at least a large proportion of the people categorized as psychopathic, by psychiatrists, Cleckley's description is profoundly true.

On the basis of these considerations one is led to wonder what else is common to hysterical and psychopathic states, and to summarize their similarities.

In both categories most writers refer to egocentricity and a shallowness and impermanence of all deeper emotions including the sexual ones; immaturity, untruthfulness, vivid phantasy, self-deception and lack of insight and of conscience; the creation of dramatic scenes; the occurrence of symptoms or behaviour which achieve short-term at the expense of long-term gains; and a rarity of suicide with frequent suicidal attempts. In both conditions there is a rationality in test situations and an absence of the characteristic psychotic thought disorders. Both are common, particularly so in adolescence. Dissociation and suggestibility, so characteristic of hysterical persons, are also seen in psychopathic persons, whose dissociation occurs in a more episodic and temporal sense and whose suggestibility is evinced by their ease for self-deception. For both, indeed, their own ideas have unrealistic powers; for many psychopaths seem at the time to believe their own falsehoods and, whether or not they always do so, always expect to be believed, and behave as though their phantasies were true; while hysterical patients often believe their phantasies so thoroughly that they make them true in the one area where then can do so—their own bodies or minds.

Certain divergencies remain. Apart from the social difference discussed above, and which is in some ways more apparent than real, there remain two others. First, psychopathy is diagnosed much more frequently in men and hysteria much more frequently in women. Thus Watts, Cawte and Kuennsberg[11] in a study of 8955 persons diagnosed as suffering from mental illnesses in 261 general medical practices in England and Scotland, found that the psychopathic cases were in the ratio of 2.2 males to 1 female, or, if one includes the cases entitled "alcoholic addiction" (many of whom were doubtless basically psychopathic) of 3.2 males to 1 female; while the hysterical cases were in the ratio of 3.5 women to 1 man.

Secondly, the hysteric characteristically shows a higher degree of interpersonal responsiveness and a greater ability to think in others' terms than does the psychopath. This difference might perhaps

[10] M. Craft, *Ten Studies Into Psychopathic Personality*, Bristol, 1965.

[11] C. A. H. Watts, E. C. Cawte and E. V. Kuennsberg, "Survey of Mental Illness in General Practice," *British Medical Journal*, November 1964, pp. 1351-1358.

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best be expressed by saying that, in so far as these people do attempt to achieve their aims by the manipulation of others, the hysteric manipulates them with much more regard for the latters' unique personalities.

In regard to the first difference mentioned above, it has to be noted that each category is far from being exclusively associated with either sex. It has also to be noted that some sex discrepancy has for long been recognised by psychiatrists and that this in itself is likely at times to influence the differential diagnosis and thus further increase the recorded discrepancy. Many people, after all, could equally well be fitted into either category. Indeed these categories are far from mutually exclusive and Mapother and Lewis,[12] for instance, say of hysterics that egotism and untruthfulness may be pushed to the point of delinquency, and Curran and Guttman[13] draw attention to the frequency of hysterical syndromes in psychopathic persons in wartime. It is of the nature of this argument, however, that it could not entirely account for the recorded discrepancy, and there remains no doubt that psychopathy is in fact much commoner in men and hysteria much commoner in women, at least in Western societies.

The next point is that, *if* both these aberrant personality states are founded on *one* basic abnormality, then the distinctive manipulative expression of this abnormality by the two sexes is precisely what one would expect in Western cultures and particularly in the English-speaking part of it.

A man's competence in the modern West and indeed in most parts of the world depends in a higher degree on his ability to manipulate objects, money, tools, ideas, etc., whereas a woman's competence depends much more on her ability to manipulate the people around her. Neither sex fails to recognise this from any early age, and from an early age each sex is encouraged, if only by the nature of its toys, to do so. There might even be a fundamental sex difference in regard to this, and Mead[14] for instance has remarked that such differences as this (ability for mathematics and physics in men and ability to see others without projecting oneself in women) may not indeed be genetic, but so ingrained in the child by the mother's attitude from the time of its birth as to become universal and virtually innate. Whether this is so or not, the outcome is the same, and it is on these grounds to be expected that a tendency to deal with people unimaginatively and as though they were without unique personalities of their own, would be much commoner in men.

[12] E. Mapother and A. Lewis, *A Textbook of the Practice of Medicine* (edited by F. W. Price; sixth edition), London, 1941.

[13] D. Curran and E. Guttmann, *op. cit.*

[14] M. Mead, *Male and Female*, New York, 1949.

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Moreover, the taboo on tenderness works in much the same direction. As Suttie[15] has emphasised, this taboo works more emphatically on the male sex. At least in the English-speaking world, it works quite strongly on boys from an early age. All children want to have notice taken of them and develop a variety of behaviour patterns for achieving this. Playing on the sympathy of those around them is one of these, but when other patterns fail they are liable to resort to frank *mis*behaviour for this can never be ignored. Punishment from their point of view is preferable to neglect and, thanks to the selective character of the tenderness taboo, it is the boys who most often resort to the latter course.

The natural tendency of either of these patterns (playing on sympathy, or misbehaviour) is to develop on the lines of a vicious circle. For if either succeeds it will continue to be used and, in the case of misbehaviour, its continuance will foster a mutual resentment between parent and child which may well culminate in the aggressive types of behaviour that are so characteristic of many psychopathic persons.

It is therefore concluded that both psychopathic and hysterical developments may well be expressions of *one* deeper infirmity, but that, for the reasons given, each is especially associated with one sex in Western societies. A predominant rather than an exclusive association with each sex is also to be expected, since the competencies and taboos described are also not exclusively associated with either sex.

On the basis of this conclusion it is to be expected that the total number of persons of each sex involved would be roughly similar. If one includes the cases of alcoholic addiction, many of which would doubtless be psychopathic, in Watts, Cawte and Kuennsberg's figures,[16] one finds that the total number of persons recorded as suffering from hysteria, psychopathy and alcoholic addiction was 492 males and 500 females and this expectation is fulfilled.

At this point it is well worthwhile to advert to the work of S. B. Guze and his colleagues. For whereas the above argument arose deductively from historical, ethnological and aetiological premises (and at the time of writing in ignorance of Guze's work), the latter's findings, though carrying clear implications for aetiology, are inductively based on clinical studies of modern criminal and psychiatric populations. Yet Guze arrives at some strikingly similar conclusions.

Perley and Guze[17] make a sharp distinction between hysteria on the one hand and conversion symptoms on the other. Their definition of hysteria is rigorous and too detailed to be fully described

[15] I. D. Suttie, *The Origins of Love and Hate*, London, 1935.
[16] C. A. H. Watts, E. C. Cawte and E. V. Kuennsberg, *op. cit.*
[17] M. J. Perley and S. B. Guze, "The Stability and Usefulness of Clinical Criteria," *New England Journal of Medicine*, Vol. 266, 1962, pp. 421-426.

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here but, briefly, they define it as a polysymptomatic illness beginning before the age of 35 years, in which the symptoms cover in each case over the years a wide field of clinical medicine or psychiatry, yet in which no other medical or psychiatric diagnosis can be made. They find that this condition as defined evinces a remarkable diagnostic stability on follow-up and is therefore a distinct and valid syndrome. They find that it is common in women and relatively rare in men. Conversion symptoms in isolation, on the other hand, occur quite frequently in both sexes and in a great variety of medical and psychiatric settings. They believe that much of the confusion that has arisen in the past over the heritability of hysteria derives from a failure to make this distinction. They use the title "sociopathy" in much the same sense as "psychopathy" is used by British writers.

Guze's major findings in regard to hysteria and sociopathy can be briefly summarised as follows:

In a study[18] (Guze *et al.*, 1967) of the first-degree relatives of male criminals (mostly sociopathic), the only psychiatric disorders seen more frequently than among the general population were sociopathic personality, alcoholism, drug addiction and hysteria. The first three were encountered chiefly among the male relatives, while hysteria was seen only among the female relatives.

A study[19] of the first-degree relatives of female criminals (in whom sociopathy or hysteria or both were diagnosed in 80 per cent) showed the same psychiatric disorders in excess of the frequency seen in the general population as was seen in the relatives of the male criminals, but in even greater excess.

Studies[20] of the first-degree relatives of hysterical women seen at a psychiatric clinic showed a greatly increased prevalence of hysteria (15 per cent as compared with 1 to 2 per cent in the general population) among the female relatives, and of alcoholism and sociopathy among the male relatives.

It was found[21] that although conversion symptoms may be seen in a wide variety of psychiatric disorders, they are particularly characteristic of hysteria and antisocial personality; and[22] that the

[18] S. B. Guze, E. D. Wolfgram, J. K. Kinney and D. P. Cantwell, "Psychiatric Illness in the Families of Convicted Criminals," *Dis. Nerv. Syst.*, Vol. 28, 1967, pp. 651-659.

[19] C. R. Cloninger and S. B. Guze, "Psychiatric Illness in the Families of Female Criminals," *British Journal of Psychiatry*, Vol. 122, 1973, pp. 697-703.

[20] O. Arkonac and S. B. Guze, "A Family Study of Hysteria," *New England Journal of Medicine*, Vol. 268, 1963, pp. 239-242; P. I. Woerner and S. B. Guze, "A Family and Marital Study of Hysteria," *British Journal of Psychiatry*, Vol. 114, 1968, pp. 161-168.

[21] S. B. Guze, R. A. Woodruff and P. J. Clayton, "A Study of the Conversion Symptoms in Psychiatric Outpatients," *American Journal of Psychiatry*, Vol. 128, 1971, pp. 643-646.

[22] C. R. Cloninger and S. B. Guze, "Female Criminals: Their Personal, Familial and Social Backgrounds," *Arch. Gen. Psychiat.*, Vol. 23, December 1970, pp. 554-558.

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personal familiar and social backgrounds of female sociopaths and hysterics were very similar in both groups.

Cloninger and Guze[23] write that "the results of the studies thus far strongly suggest that at least some cases of hysteria and sociopathy share a common aetiology or pathogenesis. The widely recognised observation that hysteria is predominantly a disorder of women while sociopathy is predominantly a disorder of men offers the interesting possibility that, depending upon the sex of the individual, the same aetiologic and pathogenetic factors may lead to different, although sometimes overlapping clinical pictures."

It is therefore clear that, in so far as hysteria and psychopathy are to be seen as based on some common aetiological factor, which declares itself in different ways in the two sexes, both Guze and the present writer are in complete accord. This accord can only strengthen the validity of the argument, developed in earlier sections of this article, that drove the present writer to arrive at a similar conclusion.

One is, therefore, led to enquire further into the nature of the factor—an overvaluation of the word as thought or spoken—which the present writer sees as underlying these syndromes. It was a part of that argument that the patterns of thought and behaviour seen both in psychopathic and in hysterical persons are forms of mental immaturity. Indeed, this is hardly in dispute. For integral to both is an attitude to verbal thought which is immature in the setting of Western culture; and it is quite well known, for instance, that for a little child the existence of a name connotes the existence of the object named and, conversely, that an object cannot exist without a name. Both personality patterns, moreover, are so common in small children as to lack pathological significance at this period of life.

One has to ask, therefore, why, in a cultural setting where most people develop beyond this stage, some do not; and whether this type of immaturity is based predominantly on environmental or genetic factors.

On considering the literature on the nature-nurture issue and in so far as this deals with the aetiology of hysterical and psychopathic personalities, one finds no unequivocal answers. This, in itself, might suggest a genetic aetiology at least in part, for there has been no lack of attempts to find other explanations (mainly in terms of faulty parental attitudes, broken homes, etc.); yet these explanations have never been wholly successful, and exceptions are not hard to find.

But, however this may be, it is worth considering whether anything more on the nature-nurture issue can be said about the attitude which, it has been argued, underlies both these psychiatric conditions.

[23] C. R. Cloninger and S. B. Guze, "Psychiatric Illness and Female Criminality," *American Journal of Psychiatry*, Vol. 127, September 1970, pp. 79-87.

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As far as the development from an "ear" to an "eye" culture is concerned, this has clearly in the main and whenever it has occurred been due to environmental factors. Although innate genius has surely governed its inception (invention of alphabets, of writing, of printing), its subsequent development as a general attitude to life has always been far too rapid for genetic explanation.

Attention was drawn, however, in earlier parts of this article to the physical background in which the earlier "ear" cultures developed. It was emphasised that, in those rural settings, sounds had a much greater significance (relative to sights) than they have in modern urban life. Indeed, in the sort of forest environment which must for many thousands of years have been one of the most frequent of these backgrounds of life for early man, which remains the normal background for many non-literate tropical societies today, and where the enemy (men or beasts or a swarm of bees) are commonly heard before they are seen, an alert attention to sounds (as opposed to sights) and a facility for their swift interpretation must often have been essential to survival.

In these circumstances it would be quite surprising if there had not been some evolutionary selection among these people of those who were genetically best adapted to meet this need, of those for whom sounds are the world's most valid aspect. And, having regard to the peculiarly vast and varied gene-pool that is the human heritage, and to the protection afforded in modern societies to a host of aberrant variations, it is surely most likely that some people continue to differ genetically from the majority on these lines, and as they certainly do in that aspect of this perceptual field that is known as musical ability.

It is therefore concluded, firstly, that many hysterical and psychopathic people are distinguished by an implicit belief in the behavioural reality of words and verbal thought, a belief which only becomes an infirmity in the setting of literate cultures; and, secondly, that this infirmity is likely often to have a genetic basis.

SUMMARY

Most of the psychological differences between non-literate and literate societies can be seen as the outcome of a different attitude to words, and to the auditory and visual worlds in general whereby a much greater validity attaches to the former in non-literate societies. With the advent of social literacy the word, as such, is seen as impotent, and seeing, rather than hearing, is believing.

This difference is probably partly based on genetic factors. It would therefore be surprising if all members of literate societies developed on the later lines. It is argued that the exceptions are psychopathic and hysterical persons.

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The Anthropological Structure of the North Frisian Population*

By BRUNON MISZKIEWICZ

In the summer months of 1928 anthropological investigations of the North Frisians were carried out under the direction of Professor Karl Saller. The group studied was a random sample and comprised 2500 Frisians between the ages of 25 and 60 years. The individuals studied came from two regions in North Friesland: Wiedingharde and Boekingharde and in addition from six East Frisian regions: Saterland, some villages of the Krummen Hoern, in north Brokmerland, in the west and east of Harlingerland, and in the sandy soil region of the Wittmund district.[1]

The North Frisian groups from Wiedingharde and Boekingharde were the subject of a special anthropological-morphological analysis. The mean values of the measurements and indices of these two groups, as determined by Dr Saller, are presented in Table 1. As can be seen from this compilation of anthropological data, we are dealing with a tall people, with a medium-long head. The face is high and at the same time wide. The hair color of the North Frisians is on the average light-blond, while the eye color is predominantly blue.

In addition Dr Saller found a high percentage of red-headedness in the men as well as in the women, although the percentage rate is higher among the females than among the males. These data are also presented in Table 1. These results are interesting in so far as nowhere in Europe, including Scandinavia, did we find such a high percentage rate of red-headedness, except for the women in Miesbach, Upper Bavaria, Germany. Among the Finnish population, for example, the mean proportion of red hair for men (n=4735) amounts to 0.5 per cent and for women (n=4124) amounts to 0.6 per cent. (It should be noted that Dr G. Ziegelmayer of Munich has produced a detailed treatise concerning the differentiations of red-headedness in males and females with comparative tables and the results of his own investigations ("Ueber die Konstitution der Rothaarigen," *Acta Anthropologica*, No. 2, 1958).)

Professor Saller in his anthropological analysis arrived at the following conclusion: The North Frisians with their distribution of

* "Die anthropologische Struktur der Nordfriesen," *Homo*, Vol. 14, No. 1, 1963, pp. 48-52. Translated from the German by Donald A. Swan.

[1] Karl Saller, "Zur Anthropologie der Nordfriesen," *Jahrbuch der Nordfriesische Verhandlung fuer Heimatkunde*, Vol. 16, 1929; "Volk und Rasse: Zwei Aufsätze. 1. Rassenpolitik oder Volksgemeinschaft? 2. Aufgaben einer deutschen Bevoelkerungspolitik und Rassenhygiene," *Hannoverscher Kurier*, 1931.

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TABLE 1

Mean values of the anthropological measurements and indices of two North Frisian Populations

Anthropological trait	*Wiedingharde North Frisians*		*Boekingharde North Frisians*	
	Male	*Female*	*Male*	*Female*
1. Stature	170.8 c.m.	159.9 c.m.	170.2 c.m.	159.4 c.m.
2. Head width	158.7 m.m.	153.0 m.m.	158.5 c.m.	151.7 m.m.
3. Head length	194.7 m.m.	185.9 m.m.	195.1 m.m.	185.5 m.m.
4. Length-breadth index	81.5	82.3	81.3	81.7
5. Morphological facial height	123.6 m.m.	111.6 m.m.	119.2 m.m.	107.4 m.m.
6. Facial width	142.4 m.m.	134.1 m.m.	143.1 m.m.	133.1 m.m.
7. Morphological facial index	86.7	83.2	83.3	80.7
8. Nasal height	57.4 m.m.	53.5 m.m.	56.2 m.m.	50.8 m.m.
9. Nasal width	34.2 m.m.	32.0 m.m.	33.9 m.m.	31.1 m.m.
10. Nasal index	59.6	59.8	60.3	61.2
11. Eye color (per cent light—Martin-Schulz Nos. 13-16)	78.8%	58.0%	80.2%	73.3%
12. Hair color (per cent light—Fischer-Saller Scale A-O)	63.6%	54.0%	40.1%	53.8%
13. Hair pigmentation (per cent red)	1.7%	6.7%	2.3%	5.6%

anthropological traits represent a unique population group within the Schleswig-Holstein region of Germany. The North Frisians differ not only from the peoples surrounding them, but also—in so far as comparable anthropological data exist—from the other Frisian groups. The estimation of the different national components of the living Frisian people can hardly be worked satisfactorily. This is due to the lack of sufficiently extensive anthropological investigations of the peoples who live around the living North Frisians.[2] Dr Saller sees predominantly Nordic-East Baltic racial components in the North Frisian population.

During the past several years I have been engaged in an anthropological study of the northern regions of Germany. I have analyzed the anthropological structure of the East Frisians according to the Polish methods.[3] I shall now attempt to analyze uniformly, according to our methods, the anthropological structure of the North Frisians.

The arithmetic mean values and the proportion of light eyes and light hair color served in the anthropological analysis of the North Frisians according to the approximation techniques of A. Wanke,[4] using the calculated constants of Jan Czekanowski.[5] The position of the hair color and eye color indices was expressed in standard deviation units. In this case the numbers specified were calculated from the mean values of the totality of the Swiss army recruits. It was also assumed that the frequencies of the eye color and hair color shades were distributed according to the normal (Gaussian) distribution. These mean values are in the case of eye color 0.670 σ distant from the boundary between Numbers 12 and 13 on the Martin scale and in the case of hair color 0.506 σ distant from the light hair boundary between shades O-P and P on the Fischer-Saller scale.

Moreover, in the analysis one must take into consideration that the individual anthropological traits show great differences in their variability. In order to eliminate the complications caused by this, the indices must be expressed in their standard deviation units. Therefore, the following deviations were determined and taken into consideration:

Length-breadth index of the head	= 3.85
Morphological facial index	= 5.40
Nasal index	= 6.98

[2] Karl Saller, "Zur Frage der Rassengliederung Deutschlands," *Klinische Wochenschrift*, Vol. 32-33, 1929.

[3] Heinrich Schade, "Kleiner Beitrag zur Anthropologie der Ostfriesen," *Homo*, Vol. 9, 1958, pp. 146-162; Brunon Miszkiewicz, "Die anthropologischer Struktur der Ostfriesen," *Homo*, Vol. 10, 1960, pp. 247-249.

[4] Adam Wanke, "Indywidualne okreslenia taksonomiczne," *Przeglad Anthropologiczny*, Vol. 21, 1955, pp. 968-990; Brunon Miszkiewicz, "Das Approximationsverfahren von A. Wanke und seine Anwendung in der Anthropologie," *Homo*, Vol. 8, 1958, pp. 240-242.

[5] Jan Czekanowski, "Die schweizerische anthropologische Aufnahme im Lichte der polnischen Untersuchungsmethoden," *Przeglad Antropologiczny*, Vol. 20, 1954, pp. 218-314.

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Thus, the constants are then reproduced corresponding to their respective deviations. Of course, it is to be assumed that in the case of other populations these deviations will come out differently. However, this must be tested first of all on sizeable research material in order to be able to consider this exactly. I mention this problem once more, since this is especially important in case one wants to analyze anthropological structures of populations according to the mean values. Unfortunately I could not discover in Saller's works the actual individual amount of the North Frisian region. However, in a conversation in Munich in 1962 Professor Saller informed me that the major portion of the data originated from Wiedingharde and Boeckingharde.

In this analysis of the North Frisians I took into consideration besides the four principal anthropological elements (Nordic, Mediterranean, Armenoid, Lapponoid) an additional fifth element—the Cromagnid. This element is also designated by other authors as the Palaeo-Europid (P). I could very well recognize the Cromagnid element in my individual analysis of the Finnish population.[6]

It is rather unlikely that in the extended European space other admixtures could be of importance apart from the above-mentioned five principal racial elements with all the mixed types in still greater amount. Of course, it is not out of the question that unfamiliar strains (types) could appear. Still these will represent no characteristic of a specific population and must accordingly be individually analyzed. It is therefore to be rejected if again and again new—in part, incomparable—race types are formulated by different authors.[7]

Then this brings up the question: can we comprehend the racial structures of human populations, since these still regular variations lie beneath biological processes? This formulation of constants of individual populations depends principally upon scientists who under morphological-statistical suppositions must take time and space as well into consideration in order to be able to comprehend even these variations of human types. The Polish anthropological school of Jan Czekanowski and Adam Wanke attempt with their methods to comprehend populations in time and space in order to create finally a uniform historico-anthropological picture.

The results of the analysis of the North Frisian population, calculated according to the approximation method of Adam Wanke, are presented in Tables 2, 3, 4 and 5. As can be seen from the tables the Nordic racial element stands in first place in the male as well as in the female population. Especially high is this percentage rate of the Nordic racial element among the men from Wiedingharde. This

[6] Brunon Miszkiewicz, "Die anthropologische Struktur der finnischen Bevoelkerung," *Materialy I Prace Antropologiczne*, Nr. 59, 1962, pp. 1-36.

[7] I. Michalski, "Struktura antropologiczna Polski w swietle Wojskowego Zdjecia Antropologicznego," *Acta Anthropologica Universitatis Lodziensis, I* Lodz, Poland, 1949.

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was already to be expected from the arithmetic means of the anthropological traits. This series with its values conforms closely to the East Frisian men from Aurich (see Table 6).

The Cromagnid racial element stands in second place among three of the four East Frisian population groups. In the case of the women from Wiedingharde, however, this place is occupied by the Lapponoid (Alpine) racial element. In third place stands the Mediterranean racial element, although among the women from Boeckingharde the Lapponoid (Alpine) racial element is third. The Lapponoid (Alpine) racial element stands in fourth place, while the Armenoid (Dinaric) racial element stands in last place with a quite small percentage rate.

The Nordic racial element is a much smaller proportion in the Boeckingharde male and in the two female series, while the "East Europids" (Cromagnids or Palaeo-Europids) increase in percentage. The arithmetic mean value simultaneously confirm these conclusions. The Boeckingharde male series has the same anthropological structure as the male series from the Kolo region of central Poland. Moreover, similar anthropological structures are also found in other parts of Poland (see Table 6). It should be noted here that the anthropological constants were worked out on the male series. I have cited the results of the female series only as semi-examples without considering the actual "sexual dimorphism."

Therefore, I could confirm according to the Polish anthropological methods the assumption of Professor Saller concerning the Nordic—East-Europid racial character of the North Frisian population from Schleswig-Holstein, Germany.

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TABLE 2

Anthropological composition of the North Frisian male population from Wiedingharde: Anthropological elements with the quadratic deviations

Anthropological Trait	*Mean Value*	*Nordic race type* (*a*)	*Mediterranean race type* (*e*)	*Armenoid race type* (*h*)	*Lapponoid race type* (*l*)	*Paleo-Europid race type* (*p*)
1. Length-breadth index of the head	81.5	0.826	6.747	3.795	3.795	6.747
2. Morphological facial index	86.7	0.269	0.058	0.017	1.539	1.539
3. Nasal index	59.6	0.237	0.237	0.139	3.156	3.156
4. Eye color (per cent light)	78.8%	0.047	6.020	13.246	5.825	0.047
5. Hair color (per cent light)	63.6%	0.039	0.861	3.999	1.771	0.039
Sums of the squares		1.418	13.923	21.196	16.086	11.528
Reciprocals in per cent=1029		704	72	47	62	87
Anthropological composition (per cent of total population)		a=72.4%	e=7.4%	h=4.8%	l=6.4%	p=9.0%

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TABLE 3

Anthropological composition of the North Frisian female population from Wiedingharde: Anthropological elements with the quadratic deviations

Anthropological Trait	*Mean Value*	*Nordic race type (a)*	*Mediterranean race type (e)*	*Armenoid race type (h)*	*Lapponoid race type (l)*	*Paleo-Europid race type (p)*
1. Length-breadth index of the head	82.3	1.247	7.869	3.029	3.029	7.869
2. Morphological facial index	83.2	1.361	0.790	0.269	0.351	0.351
3. Nasal index	59.8	0.210	0.210	0.161	3.055	3.055
4. Eye color (per cent light)	58.0%	0.144	3.444	9.253	3.297	0.144
5. Hair color (per cent light)	54.0%	0.199	0.463	3.071	1.174	0.199
Sums of the squares		3.161	12.776	15.783	10.906	11.618
Reciprocals in per cent = 1575		316	78	63	92	86
Anthropological composition (per cent of total population)		a = 49.8%	e = 12.2%	h = 9.9%	l = 14.5%	p = 13.6%

TABLE 4

Anthropological composition of the North Frisian male population from Boeckingharde: Anthropological elements with the quadratic deviations

Anthropological Trait	*Mean Value*	*Nordic race type* (*a*)	*Mediterranean race type* (*e*)	*Armenoid race type* (*h*)	*Lapponoid race type* (*l*)	*Paleo-Europid race type* (*p*)
1. Length-breadth index of the head	81.3	0.735	6.479	4.000	4.000	6.479
2. Morphological facial index	83.3	1.318	0.758	0.250	0.373	0.373
3. Nasal index	60.3	0.150	0.150	0.224	2.810	2.810
4. Eye color (per cent light)	80.2%	0.071	6.264	13.607	6.065	0.071
5. Hair color (per cent light)	40.1%	0.635	0.108	1.963	0.536	0.635
Sums of the squares		2.909	13.759	20.044	13.784	10.368
Reciprocals in per cent=1577		344	72	50	72	96
Anthropological composition (per cent of total population)		a=54.2%	e=11.3%	h=7.9%	l=11.3%	p=15.2%

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TABLE 5

Anthropological composition of the North Frisian female population from Boeckingharde: Anthropological elements with the quadratic deviations

Anthropological Trait	*Mean Value*	*Nordic race type (a)*	*Mediterranean race type (e)*	*Armenoid race type (h)*	*Lapponoid race type (l)*	*Paleo-Europid race type (p)*
1. Length-breadth index of the head	81.7	0.924	7.019	3.595	3.595	7.019
2. Morphological facial index	80.7	2.656	1.828	0.963	0.017	0.017
3. Nasal index	61.2	0.067	0.067	0.362	2.394	2.394
4. Eye color (per cent light)	73.3%	0.002	5.180	11.985	4.999	0.002
5. Hair color (per cent light)	53.8%	0.203	0.456	3.053	1.163	0.203
Sums of the squares		3.852	14.550	19.958	12.168	9.635
Reciprocals in per cent = 1773		260	68	50	82	104
Anthropological composition (per cent of total population)		a = 46.1%	e = 12.0%	h = 8.8%	l = 14.5%	p = 18.5%

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TABLE 6

Comparison of the anthropological structures of eight European populations

Observational series	*Anthropological elements in per cent*				
	Nordic	*Mediterranean*	*Armenoid*	*Lapponoid*	*Paleo-Europid*
1. Icelanders	87.7%	6.8%	2.6%	2.9%	—
2. East Frisian males	87.8%	6.4%	2.6%	3.2%	—
3. North Frisian males (Wiedingharde)	73.6%	7.0%	4.6%	6.0%	8.7%
4. North Frisian males (Boeckingharde)	54.2%	11.3%	7.9%	11.3%	15.2%
5. Central Poland (Kole Region)	54.7%	16.7%	11.0%	17.6%	—
6. Swiss army recruits	47.5%	21.5%	14.5%	16.5%	—
7. South Poland (Pszczyna Region)	27.7%	12.7%	14.0%	45.6%	—
8. Ukrainians (Kalusz Region)	21.9%	13.7%	29.7%	34.8%	—

Figure 1

Nordic racial type. Man from Berne, Switzerland. (Height = 171 cm.; cephalic index = 73; facial index = 91; nasal index = 61).

Figure 2

Mediterranean racial type. Man from Vallese, Switzerland. (Height = 178 cm.; cephalic index = 76; facial index = 89; nasal index = 69).

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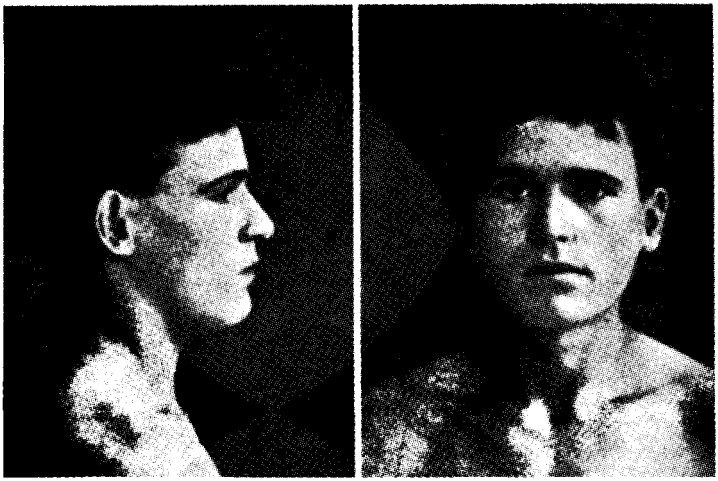

Figure 3

Alpine racial type. Man from Grigioni, Switzerland. (Height = 166 cm.; cephalic index = 86; facial index = 82; nasal index = 66).

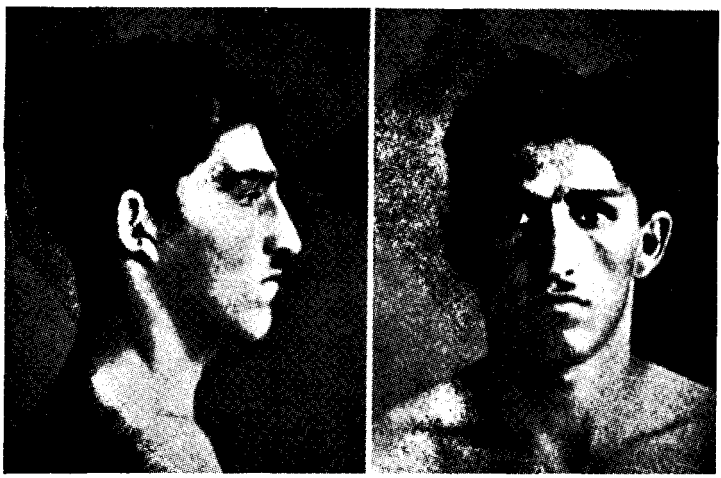

Figure 4

Dinaric racial type. Man from Grigioni, Switzerland. (Height = 174 cm.; cephalic index = 87; facial index = 92; nasal index = 59).

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Figure 5

East Baltic racial type. Women from Volhynia, the Ukraine.

Figure 6

Cro-Magnid or Atlantic racial type. Man from Wales.

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The Janissaries—A Form of State Slavery in Ottoman Turkey

By KIAMRAN HALIL

The janissaries were a unique form of state slavery. They were a military body composed mainly of tributary children of Christians. The members of this force were described as court (or gate) slaves. The term "janissary" (also spelt "janizary") derives from the Turkish *yenicheri* (new troops). *Yeni* means new and *cheri* denotes army, a military force, or troops. The Turkish term is thought to have been coined by Orkhan[1] (1326-59) who was the first ruler to assume the title of Sultan. The janissaries' association with gates of the Imperial Palace (hereafter referred to as the palace) and other royal palaces through the Latin "jauna" has led to the belief that it aided in the formation of the Western word janissary.[2]

The tributary boys were compulsorily recruited, principally from the Sultan's Balkan provinces, under the *Devshirme*[3] system, i.e., the periodical levy of Christian children. This system was introduced by Murad I (1359-89) in 1362 when he promulgated the celebrated ordinance known as the *Devshirme*. Muslim children were exempted. The reason for this exemption is explained in an old Ottoman archival source in these terms: "If they were to become the slaves of the Sultan, they would abuse this privilege. Their relatives in the provinces would not pay taxes. . . . But if Christian children accept Islam, they become zealous in the faith and enemies of their relatives."[4] The advantage of such an institution was, of course, to have about the person of the Sultan a body of troops fanatically devoted to their master and devoid of all family ties.[5]

This élite body of the highest esprit de corps was first organised in 1326[6] when it consisted of Muslim elements only.[7] By the first half

[1] N. M. Penzer, *The Harem*, Harrap and Company, 1963, p. 88; A. Pallis, *In the Days of the Janissaries*, Hutchinson and Company, p. 23.

[2] N. M. Penzer, *op. cit.*, p. 89.

[3] From the Turkish *devshirmek* (to collect); see also Kemal H. Karpat, "The Military and Politics in Turkey," *American Historical Review*, Vol. LXXV, No. 6, 1970, pp. 1656-7.

[4] As quoted in Halil Inalcik, *The Ottoman Empire*, Weidenfeld and Nicholson, 1973, p. 78.

[5] A. Pallis, *op. cit.*, p. 34.

[6] *Ibid.*; I. H. Uzuncharshili, *Osmanli Devleti Teshkilatinda Kapukulu Odjaklari* (The Institution of Gate Slaves under the Ottoman State Régime), 2 vols., Ankara, 1943, *passim*.

[7] J. A. B. Palmer, "The Origin of the Janissaries," *John Rylands Library Bulletin*, Vol. XXXV, 1952-3, pp. 448-81; Langer and Blake, "The Rise of the Ottoman Turks and its Historical Background," *American Historical Review*, Vol. XXXVII, No. 3, 1932, pp. 468ff.

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of the fifteenth century, however, it was made up exclusively of Christian prisoners of war who were converted to Islam. The origin of the janissaries is to be found in a suggestion by a certain Kara Rustem to apply the ordinary Muslim law of *ghanimat*[8] to human captives. This law provided that one-fifth of all booty captured in battle should belong to Allah, i.e., to the public fisc which in practice meant the Sultan. In applying this rule to living creatures the law was construed that it could operate only *in kind*. Therefore where a captor brought in a group of at least five captives, one was taken by the fisc and four were left to the captor. Where the number of captives was not in multiples of five, the captor had to pay an appropriate tax in order to be able to retain any of the prisoners as his slaves.[9]

It followed that it was from the Sultan's one-fifth share of human booty that the janissary force was built up and afterwards strengthened by the *Devshirme* system which, according to the majority of historical sources, lasted until the year 1700 when it became possible for Turks (and for the children of janissaries!) to enlist in its ranks again. Thus this feudal fighting force, once a select *troupe d'élite*, had swollen in size beyond all reason by the enrolment of any riff-raff willing to pay a bribe,[10] a development which hastened the empire on its downward path.[11]

The sequence of events leading up to the establishment of the *Devshirme* was as follows: the number of foreign-born slaves was gradually running low as their owners granted them their liberation; with the decline of territorial acquisitions in Europe the supply of Christian slaves had virtually come to a halt; and it was essential to garrison occupied territories: garrison duty was regarded a boring chore by the Ottoman warriors, otherwise known as ghazis (heroes or victors). So, it was felt necessary to find replacements, thereby creating the need for a special force.

Accordingly, this state of affairs gave rise to the novel notion of the *Devshirme*. Depending on the requirements of the army, levies took place every so often on an *ad hoc* basis from the male Christian children between the ages of eight and twenty[12] from such Ottoman possessions as Albania, Greece, Bulgaria, Rumelia, Austria, Hungary and Serbia. The only exception to this all-Christian conscription were the Poturnaks—Muslim Bosniaks, ignorant of

[8] M. Gaudefroy-Demombynes, *Muslim Institutions*, translated by J. P. MacGregor, George Allen and Unwin, 1968, p. 120; Lord Eversley and Sir Valentine Chirol, *The Turkish Empire* (Second edition), Unwin, 1923, p. 24.

[9] J. A. B. Palmer, *op. cit.*, p. 462.

[10] Bernard Lewis, *Islam in History*, Alcove Press, 1973, pp. 205, 326.

[11] Geoffrey Lewis, *Turkey* (Second impression), Ernest Benn, 1966, pp. 29-30.

[12] According to European accounts. Late Ottoman documents prescribe the age bracket 15-20: see V. L. Ménage, "Devshirme," *The Encyclopaedia of Islam* (New edition), Luzac and Company, 1965, Vol. II, pp. 210-13 at p. 213.

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Turkish but circumcized, known also as sons of Potours, descendants of Christians who embraced Islam *en masse* when Mehmed II conquered Bosnia in 1463 and had granted them privileges, in particular to volunteer for service at the royal palaces.

Only good-looking,[13] strong, unspoilt, unmarried youths who spoke no Turkish, had had no training of any kind, were not illegitimate or orphans, or the only sons in the family, were selected after the most meticulous inquiries had been carried out in fulfilment of all the prerequisite conditions. Since it was common knowledge that the training which was in store for them would have ensured rapid progress in their career, despite the natural resentment at this inhuman seizure of their sons many families found solace at the bright prospects the future held out for them. But foremost in lamenting the kidnapping of these boys were the Greeks;[14] to them bright prospects were no consolation at all.

After transportation to Istanbul these recruits were circumcized and converted to Islam forthwith. Following the completion of an intensive training running into a period of three to six years[15] these *Devshirme* boys were eventually appointed to the palace for service. They constituted the Sultan's slave-bodyguard and the core of the standing army. Some authorities have likened these highly disciplined corps d'élite of well-paid[16] slaves to the Praetorian guards of the Roman period.[17] The application of a process of elimination decided which of them would be destined for service at the palace. The less fortunate were distributed to high dignitaries or placed in households, usually in Asia Minor, to learn Turkish, become assimilated in Muslim ways and to work on the farms. Later they were detailed to fill up vacancies in the janissary corps of the army or put elsewhere. The important fact to note is that in whatever section they happened to be, they remained the Sultan's slaves for life. The title of the "Sultan's slave" was considered a rank of distinction.

Those picked out to serve at the palace as court slaves began their career by receiving preparatory training at Galata serai or Ibrahim

[13] Of the janissary who was assigned to him as a guard on his visit in 1777 to the island of Candia, Sonnini wrote: ". . . he was perhaps the most handsomest, the most robust and the most muscular man I had ever beheld in my life . . . . He was the terror of the country places, constantly armed from tip to toe . . .": see C. N. S. Sonnini de Manoncourt, *Travels in Greece and Turkey*, Longman and O. Rees, 1801, p. 216.

[14] D. Pephanes, *To Pedhomazoma* (The Collecting of Children), Athens, 1948, *passim*.

[15] A. Pallis, *op. cit.*, p. 27; Lord Eversley and Sir Valentine Chirol, *op. cit.*, p. 41.

[16] G. Williams, *Turkey*, Faber and Faber, 1967, p. 104; N. Barber, *Lords of the Golden Horn*, Macmillan, 1973, p. 46.

[17] M. Gaudefroy-Demombynes, *loc. cit.*; M. Pereira, *Istanbul*, Geoffrey Bles, 1968, p. 175; N. Barber, *op. cit.*, p. 45; Lord Eversley and Sir Valentine Chirol, *op. cit.*, p. 42; A. Pallis, *op. cit.*, p. 35.

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Pasha serai in Istanbul or Edirne as *adjemi oghlans* (recruits or novices) before appointment as *ich oghlans* (pages or inside youths) to the Sultan's household where they would come under the overall control of the Chief White Eunuch. They were looked after very well, though they did not live in luxury. Discipline was severe. Not only absolute obedience to orders but impeccable manners was expected of them. In the main, the penalty for infringing this code consisted of corporal punishment, administered by blows with a thin cane on the soles of the feet, the so-called *falancka* (the bastinado).

Whilst discharging their duties as pages, these tribute boys received tuition in Turkish and were adequately tutored in the Persian language. Other subjects in their curriculum included history, theology, mathematics, and basic legal principles. In addition to all forms of instruction they learned horsemanship and military strategy.[18] The most courageous or ambitious of these youths were tempted to agree to be castrated (they were rarely castrated against their will) by the certainty of becoming men of great consequence. Although the Koran forbids castration there is some evidence that the operation was sometimes performed within the palace;[19] other white eunuchs had generally been imported from the Caucasus but their castration took place outside Turkey.

A senior white eunuch[20] was responsible for the education of every ten pages, though a good part of the teaching was provided by visiting professors. These eunuchs were educated in much the same manner as the pages themselves.

On the basis of a progress report submitted to the Chief White Eunuch by the eunuchs under whose tutelage these pages came, the brightest and most brilliant were recommended to rise to the rank of the Sultan's personal attendants until they attained the age of twenty-five, or, as the case required, thirty. Thereafter they were eligible for civil or military duties outside the precincts of the palace. Many of them emerged as men of letters and high culture. The very existence and administration of the empire depended on their ability. With the exception of appointments in judicial posts and the religious hierarchy (which were reserved for free-born Muslims), among the many high positions which they occupied were provincial governorships and membership of the Noble Guard[21] which was

[18] Raphaela Lewis, *Everyday Life in Ottoman Turkey*, B. T. Batsford, 1971, p. 26.

[19] R. Liddell, *Byzantium and Istanbul* (Second impression), Jonathan Cape, 1958, p. 198; or at disputed frontiers of no-man's-land: see G. B. Mair, *Doctor in Turkey*, Robert Hale, 1961, p. 42.

[20] Princess Djavidan Hanum, *Harem Life*, Noel Douglas, 1931, p. 43; "In the mansions of Roman nobles, elderly slaves who had been castrated were often employed as tutors for girls to teach languages, science and music"—see H. Diner, *Emperors, Eunuchs and Angels*, Chatto and Windus, 1938, p. 66.

[21] Raphaela Lewis, *op. cit.*, p. 26.

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charged with special duties. Most of them, however, were drafted into the *yaya* (infantry) or the *spahis*, pronounced *sipahis* (cavalry). The brainiest became diplomats and the brawniest became soldiers.[22]

For five centuries this formidable force was the terror of Christendom (and of Muslims too) in the shape of successive Sultans' instrument of tyranny.[23] This military feudalism comprised two classes, *viz.*, (1) about 100,000-strong slave-élites *regularly* organised and dwelling in barracks in Istanbul, and (2) an *irregular* militia of 300,000 to 400,000 scattered[24] throughout the empire (which in peace time performed police duties). They were altogether gastronomic in their rank-structure, e.g., a colonel was known as *chorbadji* (soup-maker!).[25] But their chief bore the title of Agha of the Janissaries (Commander of the Imperial Guard) while the chief of police was called *bostandjibashi* (chief kitchen-gardener). Their uniforms[26] and caps were spectacular. Colours varied from regiment to regiment, of which there were 125. They were also the proud possessors of embroidered cloaks given to them by the Sultan in person. The head-dress was a magnificent cap (those of senior officers being adorned by prodigious bird of paradise plumes).[27] It was conical in shape of white felt, stiff enough to stand up a few inches above the crown of the head and fell down behind the nape of the neck.[28] Its form is beautifully recorded in Gentile Bellini's drawing of "A Turkish Janissary" made in 1581, now in the British Museum.

A reversion to the palace was always possible for janissaries who excelled themselves in their careers outside the palace so that the most capable were given postings of the highest order inside the palace. Once back, there was always the chance for further advancement, even to the coveted heights of the office of Grand Vizier. Yet ironically even at this high level as chief minister a janissary never ceased to be the Sultan's slave which meant that his liability to be summarily dismissed or executed, like any other member of his

[22] N. Barber, *op. cit.*, p. 45.

[23] R. Liddell, *op. cit.*, pp. 139-40; Bernard Lewis, *op. cit.*, p. 205.

[24] C. N. S. Sonnini de Manoncourt, *loc. cit.;* G. Mariti, *Travels in the Island of Cyprus*, translated by C. D. Cobham, Zeno Booksellers and Publishers, 1971 (unchanged reprint of the 1909 edition, Cambridge University Press), p. 9; J. M. Kinneir, *Journey through Asia Minor*, John Murray, 1818, p. 185; *The Cambridge History of Islam*, Vol. II, 1970, pp. 252, 258 and 262; Kiamran Halil, "The Structure of the Turkish-Cypriot Race," THE MANKIND QUARTERLY, Vol. XV, No. 2, October-December 1974, p. 124.

[25] M. Pereira, *loc. cit.;* for further examples, see Raphaela Lewis, *op. cit.*, p. 35, and N. Barber, *op. cit.*, p. 46.

[26] See collection of plates (in colour) in W. Miller, *Costume de la Turquie*, Thomas McLean, 1804 and W. Lewis, *Military Costumes of Turkey*, W. Bulmer and Company, 1818.

[27] N. Barber, *op. cit.*, p. 43.

[28] J. A. B. Palmer, *op. cit.*, p. 455.

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set-up, persisted should he put a foot wrong or fall foul of the Sultan.

Among the many privileges enjoyed by the janissary junta was the right to marry. The absolute prohibition imposed against their ever gaining marital status was lifted sometime during the sixteenth century when the rule relating to celibacy was relaxed.

These shock troops (described as such by a modern writer)[29] frequently threatened the power and safety of the state by revolting whenever they felt dissatisfied with constitutional or domestic matters. Above all, they insisted on approving the accession of Sultans. The corps was finally abolished by royal proclamation in the reign of Mahmud II in 1826 (a day known in Ottoman history as the "auspicious event"[30] or "auspicious incident"[31]) after 25,000 were massacred,[32] the rest fleeing from the carnage. Reacting favourably to public outcry for their disbandment, Mahmud II achieved the elimination of the seditious soldiery by unfurling the sacred green standard of the Prophet and calling all true believers to rally to the side of the Caliph.[33] In so doing he may have followed Peter the Great of Russia's example who, a century earlier, had similarly destroyed the corps of Streltzi.[34]

It has been estimated that over the centuries five million Christian children were brought up as janissaries.[35] It is therefore reasonable to assume that this factor must have had far-reaching implications as regards the genetic racial make-up of the Turkish population at large.[36]

Another legacy left by this crack corps is the janissary band, which is seen on festive occasions, with its peculiar march, two steps forward and one step back, performed to sinister music.[37]

[29] P. Mansfield, *The Ottoman Empire and its Successors*, The Macmillan Press, 1973, p. 8.

[30] Geoffrey Lewis, *op. cit.*, p. 36; Geoffrey Lewis, *Modern Turkey* (Fourth edition), Ernest Benn, 1974, p. 42.

[31] S. Searight, *The British in the Middle East*, Weidenfeld and Nicholson, 1969, p. 76.

[32] Bernard Lewis, *The Emergence of Modern Turkey*, Oxford University Press, 1961, p. 78; B. Newman, *Turkey and the Turks*, Herbert Jenkins, 1968, p. 208; S. Johnson, *Turkish Panorama*, Robert Hale, 1968, p. 28; Lord Eversley and Sir Valentine Chirol, *op. cit.*, p. 265; *The Cambridge History of Islam*, Vol. I, 1970, p. 365.

[33] R. Liddell, *op. cit.*, p. 152; N. M. Penzer, *op. cit.*, p. 94; N. Barber, *op. cit.*, p. 134.

[34] A. Mango, *Turkey*, Thames and Hudson Ltd., 1968, p. 24.

[35] D. Stacton, *The World on the Last Day*, Faber and Faber, 1965, p. 109.

[36] ". . . the carrying off . . . of large numbers of captives . . . and the institution of the 'devshirme' . . . came to swell the ranks of the dominant race": see A. Pallis, *op. cit.*, p. 32.

[37] D. Hotham, *The Turks*, John Murray, 1972, p. 53; for a full description of this march, see Raphaela Lewis, *op. cit.*, p. 160.

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The Yeti—Still a Question Mark

By ODETTE TCHERNINE*

My third book on this subject, *The Yeti Walks On*, has been delayed due to the unprecedented state of the world and national economy in 1974-1975, which has caused rocketing costs of newsprint and production, and uncertainty.

This is why I now reveal some of the latest documentation and personal encounters with relevant persons recorded in its pages, and even outside my new book's contents.

In May 1975 I met long-established contacts from America. We have been involved in mutual research. We had a mini-conference, and this impels me to offer my views which in certain cases have travelled some way from my original opinions, and to offer some of their views too. Our material now covers extra points of interest.

Credible news from original Himalayan venues in recent years, has generally only referred to footprints discovered in snow or soil. This year (1975) a Polish expedition in Nepal mountainous terrain found two sets of footprints, one larger than the other. The creatures that caused them were obviously walking together. So far, there are no photographs available.

Similar footprints and some sightings have happened too in wild regions of America and Canada. In Russia too tracks and sightings of a similar nature have been happening sporadically down the years—actually, down the centuries.

Now, the latest reports are of footprints and sightings in the Americas in 1973, in 1974, and during 1975. (As most students of this subject know, the mystery of tracks and sightings in America and Canada has existed for as many years as in the vast territories of the U.S.S.R.)

I was in Canada in the summer of 1973, during which some extraordinary news of encounters in a Maryland forest were reported. I contacted the relevant witnesses direct. Their confrontation with a hirsute animal-like, yet human-like creature is described in full in my new book. I was in touch again with the group concerned when I was back home in the United Kingdom. This was followed by news of incidents of the same nature from other wild parts of the United States. These too I recorded.

Here I must refer back to the controversial short film taken at Bluff Creek, California, in 1967 by the late Roger Patterson. This showed the alleged female Bigfoot. I saw the film when it was on television in Britain in 1968. At that time I was impressed, but also

* Odette Tchernine is the author of *The Snowman and Company* and *The Yeti*. *The Yeti Walks On* is published in the United States under the title *In Pursuit of the Abominable Snowman*.

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sceptical, and reacted rather like the probably mythical zoo visitor who on seeing a giraffe for the first time said he did not believe it.

But since then, the Russian scientists who are continuing the late Professor Boris Porshnev's lifelong research, applied expert and intensive tests to that film which René Dahinden (the Swiss-Canadian Yeti researcher) took over to Moscow when on a visit to Professor Porshnev. (I met Dahinden when he passed through London, and was able to get a little Press interest in him.) The Russian technicians in film and photography work pronounced the female Bigfoot film to be genuine.

I now feel I must accept their verdict, even while there is still controversy over this most extraordinary of all "movies."

Also, meeting the previously mentioned American colleagues (Peter Byrne, hunter, and researcher, and Celia Killeen) of the Dalles Yeti research station in Oregon, reinforces my new opinion of Patterson's film. Patterson's film camera seems to have caught the only evidence of something alive, fantastic, and a little frightening to the so-called civilised mind.

In research on work of this nature one travels by trial and error along a pit-strewn road to discovery—perhaps. Somebody may yet come along and try to prove that my conversion to the female Bigfoot's veracity is a load of rubbish. But this is not a matter to worry about.

Long-past records of other encounters, however, do provide fresh links in this search which I call Anthropo-Zoology. Though old, those links are fresh because our reviving them reveals their relevance.

Our May 1975 discussion included Gordon Creighton and Tim Dinsdale as well as Peter Byrne and Celia Killeen. Celia Killeen helps to edit the "Bigfoot" monthly produced at the Dalles research centre. Gordon Creighton has collected a great deal of Yeti data. He is an expert in a section of the Royal Geographical Society known as the Permanent Committee for Geographical Names, and he is a linguist, even knowing Chinese and Sanskrit. Tim Dinsdale, author of several books, is an expert on Loch Ness and that region's famous mystery. He is interested too in Yeti/Bigfoot/Sasquatch/Almasti questions. He has visited the Oregon scene of Bigfoot investigations.

Indian tribes of the remote north-west of the Americas once told how their ancestors knew that communities of giant hairy creatures existed at one time in the wilder regions of mountains and forests. But that these had diminished with the succeeding decades. Yet currently, some Indians still say that they are not extinct, but exist in extremely small groups of twos or threes.

As comparatively recently as 1927 an Indian hunter was captured in the far north-west of Canada by one of those Sasquatch giants. The man finally escaped wearing only his underwear. No doubt his outer clothes had been stolen by his captor or captors. He ran and ran until at last by some miracle of survival, he reached one of the

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outlying missions of the territory. Though not an old man, his hair had turned white from his experience. He lived, but his character had changed. He would never speak of his capture. A similar experience is described in the Russian records quoted in my most recent book, *The Yeti*.

It was in recent months that Tim Dinsdale was in Dalles, Oregon. He told how he and a companion called upon friends who had a bungalow by a track cutting through neighbouring brush country. The terrain was reputed to harbour Bigfoot. When Dinsdale and his friend were leaving that night they said they would walk back to Dalles which was no great distance away. Their hosts said that they themselves never went out anywhere on foot at night, but always used their car. They would be too scared to walk in the region at nightfall.

Again, in comparatively recent times, a traveller hiking through forest areas there had a sudden face-to-face meeting with a wild hairy outsize creature. He backed away, very frightened, and shot at it to frighten it away only, but as it happened the shot was fatal. Before the traveller could examine the body, a hairy female form rushed out of the thick brush, picked up the corpse, and crashed back into the impenetrable forest.

Having achieved communication again with the Russian group in the "Yeti field," I plan to do so again with the Canadian end as I have done relating to American opposite numbers. I plan to return to Canada later this year.

I am trying to equate and compare the various characteristics of what now seem to be different types of the same distribution. But are they really and specifically the same? Is the repeatedly described Himalayan phenomenon similar to the one of the Russian mountains of the Caucasus or of the Mongolian image? Are the outsize entities of British Columbia and the American wilds their first cousins? Is this pure animal, or is this sub-human?

Apart from the various names attached to the problem in the Himalaya and the equally varied names in America and Canada, the Russians have always had a list of titles for it, according to region. From the list we come across Kaptar; Kiik-Adam; Almasti. Then we hear of Dev and Shaitan, names deriving from the U.S.S.R.'s Moslem communities. Both are descriptive of the Devil, or Bad Spirit, especially dreaded by older generations at one time. There have been so many descriptive local variations on the theme of the supposed wild man-animal or animal-man that those Russians who are concerned in current investigations have given the problem the overall title of *Relict Hominid* for the time being. Though I hold to my term of Anthropo-Zoology as a general name for this riddle, I think the Russians have hit on the right term to indicate the individual creature.

The incident of the visitors to friends in alleged Bigfoot country

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showed that local fears are very real in some remote American regions. There is too a collective fear of the unknown in the Establishment minds of two continents. Consequently serious, consistent investigation is soft-pedalled now, just as it was in the past. This is especially so during phases of world turmoil. A few of the braver scientists consider there may be something sub-human in the uninhabited wilderness of the earth. But for most, this is embarrassing to contemplate; whether the suspicion suggests animal or human.

Fear of ridicule is another obstacle. There are good reasons. Hoaxes on a large continental scale must be ruled out as too expensive and complicated for anyone to implement. But trickery on a small scale does exist in the Americas when some individuals fake footprints and plaster casts for the sake of commercialism, or for sheer mischief. Again, there is a lot of Bigfoot publicity about, the name being applied to parks, eating-houses, and other spots of interest. One supposes it makes for good clean fun among tourists, but it does not encourage authorities in office to find out the truth.

Sonia Cole, authority in the natural sciences, has written a new book, *Leakey's Luck*, about the late Dr Louis Leakey of Olduvai Gorge fame. In it she speaks of the 1959 Nutcracker skull, found eroding by Mrs Mary Leakey, and proving according to Dr Leakey that the cradle of mankind was Africa, and not Asia.* The 1959 skull had a characteristic not very often quoted: It had a raised "crest" on top of the head. *A repeatedly quoted feature in Yeti descriptions has always been the appearance of a definite pointed ridge on top of the head.*

Linnaeus once wrote of the Snowman phenomenon by the term *Homo Nocturnus*—Man of the Night. The translation from Latin of his relevant document is in my book *The Yeti Walks On* but space here only permits me to say that some of the night creatures Linnaeus's document analysed possessed eyes that glowed in the dark; and this is an animal characteristic.

Sightings in America during the 1970s have reported this same peculiarity.

Sub-human or animal?

Neanderthal Remnant, or Unidentified Anthropoid?

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* I think there was more than one "cradle of mankind," even if this is presumptious of me.

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A Note on the Relationship Between Anxiety and Karate Participation

By HENRY REITER*

INTRODUCTION

The present study assessed anxiety scores of male students enrolled in a school of karate located in a suburban community of New York.

No studies dealing with personality patterns of karate enthusiasts were noted in the professional literature so that the present work was done in a relatively unexplored area.

METHOD

Thirty-three male students (mean age of 21) enrolled in a karate school on Long Island, New York, were asked to fill out the Taylor Manifest Anxiety Scale. Each student had been in training between one and two years. The subjects were informed that this study was being done to survey young peoples' social attitudes.

RESULTS AND DISCUSSION

Comparison between group means by t-test appears in Table 1. A second (control) group (n=55) was employed to contrast Taylor M.A.S. scores of karate subjects as against non-karate college males of the same age.

TABLE 1

t-Test comparison between Taylor M.A.S. scores of karate and non-karate male students

	Karate	*Non-karate*
N	33	55
M	31.06	12.61
S.D.	12.33	8.69
t	7.56[1]	

Note that the mean anxiety score of the karate group (31.06) was significantly higher ($p>.01$) than that for the general college male group (12.61).

* Dr Reiter was educated at New York University (B.A., 1957), Hofstra University (M.A., 1959) and St John's University, New York (Ph.D., 1963). He has been Instructor to the Associate Professor at the C. W. Post College, New York, since 1961, and consulting Clinical Psychologist, Nassau Centre for Emotionally Disturbed Children, New York, since 1966. He is the author of numerous papers in the field of psychology.

[1] $p>0.01$.

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The results may be interpreted in terms of participation in the sport of karate serving as a means of alleviating a high level of manifest anxiety.

ABSTRACT

Mean scores on the Taylor Manifest Anxiety Scale of 33 male students enrolled in a school of karate were compared with those of 55 male college students. The results indicated that karate students were significantly more anxious than the general student population ($p > .01$).

Results might be interpreted in terms of the defensive use of karate to alleviate the higher level of anxiety.

IMPORTANT REPRINT

Practical Considerations which are Fundamental in Bantu Affairs in Rhodesia and for an Understanding of Negroid-Caucasoid Problems Generally

by R. GAYRE OF GAYRE

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International Understanding: An Anthropological View

By RICHARD G. SWARTZBAUGH

Do conservative or even reactionary political and social views exclude inter-racial and inter-cultural understanding? Does a patriotism which affirms one's own people and soil preclude that one likewise admires and empathizes with other nations and cultures? Of course, nations will always be at odds with one another. But it seems to me that the elemental human attitudes of respect and understanding are not retarded by patriotism but, on the contrary, one must be a patriot in order to appreciate the nationalism of another country. One must also have deeply rooted traditional values which derive from nationalism in order to understand these elsewhere. In these terms, the proper anthropological attitude does not strive to rid itself of inherited values, since if the person cannot accept these values in himself he ultimately cannot accept them in others. He must be rather a whole, rooted, person in order to recognize the wholeness of other men.

A case in point is Ezra Pound, a poet whose political extremism was possibly only for an artist whose creative source was threatened. Pound left America and eventually participated in the war effort of reactionary Fascist Italy because he did not receive affirmation in America for his love of her. The fact that he could live profoundly and creatively outside the United States was due to his "conservative" capacity to sink deep roots, to respond to old traditions, a capacity which rootless America could not understand and for reason of which she rejected him as a "crackpot." He was declared insane because he based himself in Italy, as he put it, ". . . to defend the Constitution of the United States." Shallow liberal America called this insanity because it could not see beyond the paradox to the essentially healthy values underlying it. The defense of Pound would consist, then, in observing that he could make himself at home in places which *were* home to someone. He took the trouble to learn the languages of the various contries he lived in, he wrote in those languages and contributed to the culture of those countries. He moreover furthered the international recognition of diverse cultures with which he had no direct contact, as for instance his promotion of Chinese poetry and philosophy.

On the other hand, it is precisely so-called "liberalism" and "international" socialism that is ill at ease when it crosses cultural and national boundaries, since it goes forth in the name of a concept of "humanity" which denies the reality and essentialness of deep historical and cultural differences. "Liberalism" is a country of the

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sky, which crosses national boundaries without ever making contact with the ground on the other side. This Utopia of the air is a narrow, confining province by its own right. I do not even see the "liberals" promoting, say, the study of foreign languages or other basic tools of cross-cultural communication. They relate themselves to diverse peoples only in terms of a few narrow theoretical interests, and their vocabulary is not the language of mankind because it is no language in particular but rather the polemic of an ideology. The "liberal" cosmopolite does not consider that a man who is whole does not regard himself simply as "just a man," or as primarily a member of an international brotherhood, but rather he views himself as a particular type of man, typical of a region and an era. He would rather be ridiculed as a national type than be praised as "just a man." The socialists, in attacking traditional values and affiliation with territorial boundaries, will not win favor except among an alienated minority. Or, at any rate in order to advance they must contradict their universalist philosophy by playing national sentiments against one another.

I will give an example of "liberal" "provincialism"—we might call it provincialism on a horizontal plane: breadth without depth —from my own experience. I have off and on spent time in rural Mexico as an anthropologist, once for a period of six months, and have learned to be comfortable with Mexicans, as people who in many ways can be respected. I have no wish actually to become a Mexican, were that even possible, nor do they want to be like me: that is precisely the basis of our understanding. When I was in San Miguel Allende, Guanajuato, recently, an event shocked and unsettled the resident Americans there, many of whom were there to free themselves of what they called conservatism in America and to attempt to understand a new culture in terms of itself and from an entirely open perspective. This event was that a number of "hippies" were rounded up and shorn of their long locks by police. Several other "hippies" had six-month jail terms for the mere possession of "pot." Several years earlier, also when I was there, twenty or more "hippies" were deported. They were escorted with great ceremony from the jail, into a procession of cars, and to the border. I might also mention that the people of that town are very hostile to interracial couples appearing in public—I mean *American* couples of White and Negro. A white boy and black girl were jailed for simply holding hands in the town square. This all transpired in a community that is racially of 70 per cent Indian derivation, separated from us in the elements of their culture by tens of thousands of years. At the time of these incidents I had interesting conversations with my "liberal" compatriots, the same ones who favored every revolutionary poke at conservative Anglo-Saxon values, to the point of affirming every culture, including that of Mexico, over "W.A.S.P." culture.

I told them I thought that if one is open to other cultures, even

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for the negative purpose of rejecting one's own traditional culture, one will be open to the basic, that is, traditional and conservative values of other cultures. One should respect the cultural sensitivities of other peoples, which are not groundless and irrational (though they have their source in unconscious perceptions and motives) but serve in the long and short run to preserve their race. Hence it was Communist Czechoslovakia which deported the pornographer Allan Ginsberg. Hence also bra-less American girls, touring in a society such as Mexico which stresses the covering of women, are going to be objects of masculine sexual aggression and will thereby disrupt the society. On the other hand, the ordinary tourist who dresses in the usual Western style will have no trouble in Mexico. The "liberal" Americans did not see it this way. They were in fact as thoroughly intolerant of the humorous and quite harmless head-shaving incident as if they had been bourgeois tourists indignant about bad food.

While I see clearly that in life-and-death situations one must ultimately stand with one's fellow citizens no matter how stupidly they think and behave, these incidents in Mexico did not suggest to me any new and ominous trend of anti-gringoism, since all that a visitor here must do is observe certain easily understood and complied with customs, the same as at home. Courtesy and respect, and the acceptance of a culture on its own terms—which precludes the wish to impose anything radically new on it—are basic to life abroad. It is evident that the Mexicans have simply the same reaction to the symbols of "hippy-ism" and women's "liberation" that we have, and they react as any healthy corporate body reacts to save itself from subversion. Mexicans not only have basically solid institutions but also they have realistic perceptions. They know danger when they see it. Their spontaneous instincts tell them what our over refined intelligence has clouded over. The basic point here, aside from the questions of "hippies" and "women's lib.," is that to be a conservative or, in desperate times, a reactionary, does not preclude but rather on the contrary allows a deeper respect and appreciation for cultures other than one's own, which are rooted like ours in a fundamental soil of history and tradition. If Americans go abroad professing to "liberate" all men from the bonds of unreasoned tradition—and this is the image we are presently promoting—we may actually be at a disadvantage even in competition with the Russians, who are felt to be, despite the confused ideological issue, perhaps more conservative and tolerant of conservatism than we are.

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A Proposed Longitudinal Twin Study for Assessing the Effects of Environment on the Development of Mental Ability in Negroes and in Whites

By FRANK MIELE

ABSTRACT

The literature of Negro-White differences in intelligence is reviewed, showing that Negroes obtain an average score one standard deviation below the White mean. Attempts to equate socio-economic factors decrease this difference to 11 I.Q. points. The fact that such a difference remains, along with the failure of compensatory educational programs to produce lasting gains suggests that if an environmental explanation is correct, the effects must take place early in life. Response decrement is suggested as an early measure of cognitive development.

Studies conducted on the inheritance of mental ability in the white population indicate the importance of genetic factors. It is proposed that a longitudinal heritability study be carried out on both a Negro and a White sample, starting with measures of response decrement at age six months. Finding significantly lower heritabilities for the Negro population would suggest that environment plays a greater rôle in the development of mental ability in that population. Heritability estimates for the response decrement task and the numerical and spatial tasks of the Wechsler scales at later ages would provide a test of Tyler's hypothesis that the poorer performance of the Negro is the result of perceptual deficits arising from lack of early environmental stimulation. Data obtained would be of value in setting up compensatory programs.

NEGRO-WHITE DIFFERENCES IN INTELLIGENCE

Attempts to assess the relative intelligence of various races date back to Galton.[1] Since then, the majority of the studies on racial differences have focused on the Negro population of the United States.[2] In her book, *The Testing of Negro Intelligence,* Shuey[3] has summarized virtually all the material on Negro-White differences in intelligence published to that date.

Shuey begins her review by considering the data on children of two to six years of age, with a modal age of five. The tests employed include the Stanford Binet, the W.I.S.C., the Peabody Picture Vocabulary Test and the Draw-a-Man Test. The average Stanford-Binet I.Q. for the Negro children was 95 with a range of 86 to 101. The average score for the white sample was 106.

[1] L. Tyler, *The Psychology of Human Differences,* Appleton-Century-Crofts, New York, 1965.

[2] G. Lesser, G. Fifer and D. Clark, "Mental Abilities of Children from Different Social-class and Cultural Groups," *Monographs of the Society for Research in Child Development,* Vol. 30, No. 4.

[3] Audrey Shuey, *The Testing of Negro Intelligence,* Social Science Press, New York, 1966.

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For the W.I.S.C., the mean Negro I.Q. was 85 vs 109 for the white chlidren. The Draw-a-Man test yielded an average I.Q. of 99.1 for the Negroes and 107 for the Whites. Shuey concluded that "it appears evident therefore, that not only have young white children scored consistently above colored children, on the average, but that young children of both white and colored, have higher I.Q.s than school children of their respective racial groups. The higher I.Q.s obtained for young children may be in large part attributed to the fact that they do not represent a random sampling of their age group, since the brighter children are more likely to be present in nursery schools, kindergartens, playgrounds, first grades, etc., than are dull children."[4]

Comparisons of school age children again reveal that the average I.Q. for Negroes falls approximately one standard deviation below that of Whites.[5] This is true of both individual and group test results. Tests of high school children and college students reveal the same gap between Whites and Negroes, as do tests of servicemen also.

Attempts to equate Negro and white samples on various indices of socio-economic status have lessened, but not eliminated the differences between the two groups. Using the Ravens Progressive Matrices, Sperrazzo and Wilkins[6] compared the scores for Negro and white school children equated according to status of father's occupation. For children of professional and semi-professional fathers and of skilled and clerical fathers, the differences between the two racial groups were significant. No significant difference was found at the lowest occupational level. McGurk[7] also found significant differences in intelligence test performance in favor of Whites after S.E.S. factors had been equated. Like Sperrazzo and Wilkins, he found the greatest difference at the upper S.E.S. level.

Summarizing research in this area Shuey states that "with the exception of two studies, the colored averaged below the white groups in mental test performance. . . . Average I.Q.s were reported in 33 of the studies including a total of about 7,900 colored and 9,300 white Ss, and from these a mean difference of 11 points favoring the Whites was obtained."[8]

[4] Audrey Shuey, *op. cit.*, p. 492.

[5] Audrey Shuey, *op. cit.*, p. 493.

[6] G. Sperrazzo and W. Wilkins, "Racial Differences on Progressive Matrices," *Journal of Consulting Psychology*, Vol. 23, 1959, pp. 35-37.

[7] F. McGurk, "On White and Negro Test Performance and Socio-economic Factors," *Journal of Abnormal and Social Psychology*, Vol. 48, 1953, pp. 448-450.

[8] Audrey Shuey, *op. cit.*, p. 519.

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Racial differences exist, not only in overall test score, but also in the pattern of test scores. Thus, Shuey states that in general, "Negroes have been reported as earning their best scores in tests identified as purposeful, practical, and concrete, and as achieving their lowest scores in tests that involve logical analysis, abstract reasoning, and certain perceptual motor functions."[9]

One of the most enlightening pieces of research in this area is that of Lesser *et al.* They compared Chinese, Jewish, Negro and Puerto Rican children on tests of verbal, numerical, reasoning, and spatial ability. Each ethnic group was divided into an upper and a lower socio-economic status group. They found S.E.S. variables to have a significant effect on the absolute level of mental ability, but not on the pattern of abilities. The patterns were instead dependent upon ethnic group membership. Thus while upper S.E.S. Chinese exceeded lower S.E.S. Chinese on all tests, both groups scored their poorest on the Verbal test and best on the Number and Space tests. Upper S.E.S. Negroes likewise exceeded lower S.E.S. Negroes on the four tests, with both groups scoring their highest on the Verbal test and lowest on the Number and Space tests. The authors concluded that the data indicated the importance of the cultural factors associated with ethnic affiliation on the development of mental ability. However, the data can be seen just as well as supporting a genetic explanation.

Tyler[10] has argued that the literature reviewed is suggestive of a perceptual deficit in the Negro population, arising from a lack of early environmental stimulation.

The poorer performance of Negroes on spatial and numerical tasks, as opposed to verbal tasks, is in line with such a hypothesis. The fact that even at ages 2 to 6 Negro children perform below white children, suggests that if such a deficit occurs, the damage is done fairly early in life. The failure of various compensatory education programs, as reviewed by Jensen,[11] also implies that if environmental influences are responsible for race differences, they have their effects before school age is reached.

It would be helpful if we could compare Negro and White performance at the pre-school level. Studies on the early motor development of African children show they are superior to Whites.[12] Within the United States, Jensen points out that Negro

[9] Audrey Shuey, *op. cit.*, p. 503.

[10] L. Tyler, *op. cit.*

[11] A. R. Jensen, "How Much Can We Boost I.Q. and School Achievement?", *Harvard Educational Review*, Vol. 39, No. 1, 1969, pp. 1-123.

[12] M. Geber, "The Psychomotor Development of African Children in the First Year, and the Influence of Maternal Behavior," *Journal of Social Psychology*, Vol. 47, 1958, pp. 186-195.

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children exceed white children on both the motor and non-motor items of the Bayley Infant Scales. Such tests are not valid predictors of later intellectual achievement however.[13] Indeed the motor aspects are negatively correlated with later I.Q. in the white population.[14] Such studies shed little light on the possibility of assessing perceptual deficit.

Lewis[15] has recently proposed the rise of response decrement as a measure of cognitive development. Response decrement is defined as the negative exponential function describing the response to a repeated stimulus S_1 over N trials. The presentation of a novel stimulus, S_2, on the N + 1st trial results in response recovery.[16] Lewis has shown that response decrement is directly related to the age of the subject, with older children showing more decrement. Response decrement scores were also found to be related to performance on a concept formation task and a two-choice discrimination task. Further, the response decrement score at one year of age correlated 0.46 for girls and 0.50 for boys with the Stanford Binet I.Q. at 44 months. Response decrement would thus appear to be an excellent tool for testing the development of perceptual deficits in Negro infants.

THE INHERITANCE OF MENTAL ABILITY

Galton can also be given credit for having begun research into the inheritance of mental ability.[17] The primary method of determining the effects of heredity and environment on mental ability has been the twin comparison method. Twins are of two types, monozygotic and dizygotic. Monozygotic twins are genetically identical and hence any difference in their performance is the result of chance or environmental factors. Dizygotic twins share, on the average, half of their genes. Thus both heredity and environment cause their measured performance to differ. By computing the intraclass correlations for Mz and Dz twins the relative effects of heredity and environment can be grossly compared. Erlenmeyer-Kimling and Jarvik[18] reported the median intraclass *r*'s for tests of mental ability obtained in 14

[13] A. Anastasi, *Psychological Testing,* Macmillan Company, New York, 1968.

[14] A. Jensen, *op. cit.,* p. 86.

[15] M. Lewis, "Individual Differences in the Measurement of Early Cognitive Growth," *Exceptional Infant* (edited by J. Hellmuth), Bruner, Mazel Inc., Bainbridge Island, Washington, Vol. 2, 1970.

[16] M. Lewis, *op. cit.,* p. 28.

[17] L. Tyler, *op. cit.,* p. 392.

[18] Erlenmeyer-Kimling and L. Jarvik, "Genetics and Intelligence," *Science,* Vol. 142, 1963, pp. 1477-1479.

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studies as: $r_{Mz} = 0.87$ and $r_{Dz} = 0.53$, indicating a significant hereditary component. Further significant hereditary components exist not only for overall test scores but also for the various subtests of the Wechsler scale.[19]

Particularly strong evidence for the genetic component of intelligence test scores is to be found in Burt's[20] comparison of identical twins reared apart. For 53 pairs of Mz twins separated within the first six months after birth and reared in significantly different home environments, the correlation for I.Q. test scores was 0.87. Dizygotic twins reared together showed an intraclass r of 0.45, while unrelated children reared together showed a correlation of 0.27.

What do such data tell us about the cause of Negro-White differences in intelligence? They clearly suggest that hereditary factors may play a part. However, no adequate study of the heritability of intelligence has been carried out on a non-white population! Such a study could produce truly revealing findings. If the poorer performance of Negroes is due to environmental factors, then heritability estimates in the Negro population should be significantly lower than in the white population. That is, environment should act so as to depress performance and produce uniformity. In particular, the heritability estimates on tests of numerical and spatial ability should be below those on tests of verbal ability if the perceptual deficit hypothesis holds true.

A longitudinal approach would be particularly well suited to studying this question. Starting at six months, heritability values could be computed for the response decrement measures described by Lewis.

The perceptual deficit hypothesis would predict a lower level of performance for the Negro sample. Such a deficit could also be predicted by the genetic hypothesis. However, the perceptual deficit hypothesis would predict significantly lower heritabilities for the Negro sample on the response decrement measures. At later stages a similar difference in Negro-White heritability ratios should be seen on the numerical and spatial tasks.

METHOD

Subjects: In order to obtain adequate twin samples, especially for the Negro population, the co-operation of several large, metropolitan hospitals would be required. A record would be

[19] J. B. Block, "Hereditary Components in the Performance of Twins on the W.A.I.S.," *Progress in Human Behavior Genetics* (edited by S. G. Vandenberg), Johns Hopkins Press, Baltimore, 1968.

[20] C. Burt, "The Genetic Determination of Differences in Intelligence: A Study of Monozygotic Twins Reared Together and Apart," *British Journal of Psychology*, Vol. 57, Nos. 1 and 2, 1966, pp. 137-153.

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kept of multiple births and zygocity then determined by serological techniques. A sample of 30 MZ and 30 DZ twins for both the white and Negro groups would be sufficient.

Apparatus: Test materials required would be the response decrement measures described by Lewis[21] and the Wechsler Pre-school and Primary Scale of Intelligence (Psychological Corporation, 1967) and the Wechsler Intelligence Test for Children (Psychological Corporation).

Procedure: Response decrement measures would be obtained for *Ss* at six months of age and repeated every 12 months until age 4½ years. At age 4½ *Ss* would be administered the Wechsler Pre-school and Primary Scale of Intelligence. *Ss* would then be tested using the W.I.S.C. at ages 6, 8, 10, 12 and 14.

RESULTS

Scores on the various tests would be used to calculate intra-class correlations for the Mz and Dz twins of both the Negro and the White group. Intraclass *r*'s would be calculated for the various subtests of the W.P.P.S.I. and the W.I.S.C. These values would be used to compute heritability estimates, using Jensen's (1967) formula

$$h^2 = (r_{mz}-r_{dz})/(1-\rho)$$

where r_{mz} = intraclass correlation for Mz twins
r_{dz} = intraclass correlation for Dz twins
= correlation for assortative mating = .50

CONCLUSIONS

The finding of significantly lower heritabilities for the Negro group would be taken as evidence that environment plays a greater rôle in the development of mental ability in that population. Such a finding would indicate that Negro-White differences in intelligence test performance arise primarily through environmental disabilities suffered by the black population.

If both the level of performance and the heritability ratios are lower in the Negro group, the data would support Tyler's hypothesis of perceptual deficit. If this difference were paralleled by a difference in heritabilities for the numerical and spatial components of the W.P.S.S.I. and the W.I.S.C., the hypothesis would receive particularly strong support. The time at which Negro-White differences in heritabilty ratios appeared would suggest the proper time to begin programs of compensatory

[21] M. Lewis, "Infant Attention: Response Decrement as a Measure of Cognitive Processes," Paper presented at the Society for Research in Child Development, New York, March 1967.

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environmental stimulation aimed at preventing the perceptual deficit from occurring.

Failure to find significant differences between the heritability ratios for Negroes and Whites would suggest that racial differences in intelligence do not arise solely from environmental sources. If Negro performance were depressed relative to white performance on the response decrement measures, while heritability estimates were equal, it would argue strongly in favor of a genetic origin of race differences.

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Schism in the Soul

By DESMOND A. TARRANT

A review of *The Origins and History of Consciousness* by Erich Neumann, with a Foreword by C. G. Jung, translated by R. F. C. Hull, Princeton University Press, 1954, reprinted 1969, paperback 1970; Routledge and Kegan Paul, Ltd., London. 493 pages. Price £4.75 ($16.50; $3.95).

Erich Neumann, born in 1905, earned his Ph.D. at the University of Berlin, in 1927. He studied with C. G. Jung in 1934 and 1936; owing to the activities of the Nazis, from 1934 his permanent home was Tel Aviv, where he practised as an analytical psychologist.

He returned regularly to Zurich to lecture at the C. G. Jung Institute and also lectured frequently in England, France and the Netherlands. He was a member of the International Association for Analytical Psychology and President of the Israel Association of Analytical Psychologists. He died in Tel Aviv in November 1960.

In the European tradition, he had a theoretical and philosophical approach to analysis which contrasts with the more clinical concerns in Britain and the United States.

His most valuable contribution to psychological theory is the empirical concept of "centroversion," which is defined in this work (pp. 286, 287) as follows: —

> Centroversion is the innate tendency of a whole to create unity within its parts and to synthesize their differences in unified systems. The unity of the whole is maintained by compensatory processes controlled by centroversion with whose help the whole becomes a self-creative, expanding system. At a later stage centroversion manifests itself as a directive center, with the ego as the center of consciousness and the self as the psychic center.

During the prepsychic stages, it functions as the entelechy principle in biology, i.e. as an integrative tendency. It operates unconsciously as the integrating function of wholeness promoting cellular aggregation, and so on.

In his Foreword to this work, C. G. Jung says that he considers that Erich Neumann has succeeded in constructing a unique history of the evolution of consciousness building upon his, Jung's, own pioneering efforts. It seems to contribute to that vision without which, as Franklin D. Roosevelt said, we perish.

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For many years now in Britain and America, the emphasis has been mainly on behaviourism, on the external factors conditioning man. Our understanding of these external factors is of vital and most immediate importance, but perhaps it is of even greater importance ultimately to understand the forces at work conditioning man from within and this is what this work helps us to do.

In his review of *The Psychiatric Programming of People: Neo-Behavioral Orthomolecular Psychiatry* by H. L. Newbold (*Society,* July/August 1973, p. 76), Julius Rubin showed the dangers of regarding the world merely as a large Skinner box. This sort of attitude, he wrote (p. 78) " is a presage of the possible future of our social science and our civilisation." At worst " such proposals are blueprints for a regime of political repression." This book by Erich Neumann is the antidote; the danger of behaviourism is that it operates around a vacuum, which the European approach can fill. Both approaches are necessary if the gigantic, infinitely complex jig-saw of life is not to have a gaping void at its center.

Erich Neumann undertakes to show that the whole species is passing through certain stages of psychological development from the primitive and unconscious to the articulate conscious awareness of its real enduring inner self in the final stages of growth or evolution. The individual is seen as reflecting this collective historical process within the span of the individual's own lifetime.

The evolutionary stages are revealed by a study of the world's myths. As there is so much distortion of the true meaning of the myth, perhaps we should recall what the great anthropologist Bronislaw Malinowski said in *Myth in Primitive Psychology* (London, 1926): —

> The myth . . . in its original living form, is not a mere tale told but a reality lived. It is not in the nature of an invention such as we read in our novels today . . . (but) the assertion of an original, greater and more important reality through which the present life, fate and work of mankind are governed.

The myth then wells up from the inner depths, from the deepest levels of being and expresses primordial ultimates beyond consciousness, although they can, of course, be rationalised. The first stages of man's development are shown by the early Creation Myth involving the key symbol of the Uroboros or serpent leading to the worship of the Great Mother. Then comes the stage which causes so much guilt-ridden hardship for adolescents, the separation of the World Parents involving their symbolic slaying

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and the emergence of the recognition of the principle of opposites.

If all goes well, next comes the Birth of the Hero leading to the capture of a treasure, the princess or spouse, who is both caught and set free by the emancipating Hero in the process of achieving transformation or the golden crown of Self-Understanding or manhood in the later stages of life.

These various archetypes, govern the process of centroversion individually and collectively in the inexorable march of history as the Collective Unconscious sweeps all before it willy-nilly. Periods of overwhelming emotional effects alternate with exhausted emotions consequent upon prolonged bouts of rationalisation as ages of Romance and synthesis alternate with Realism and analysis. The early stages develop ego and conscious mind; in the later stages, the ego reflects upon its self and the self integrates the whole.

What Christianity sees as crucifixion, we see here as the dragon which has to be overcome by the Hero who is, thus, the focal point of evolution. As Erich Neumann says (p. 418): —

> We began with the ego in the womb of the parental uroboris dragon, curled up like an embryo in the sheltering fusion of inside and outside, world and unconscious. We end . . . with the hermaphrodite standing upon this dragon: by virtue of its own synthetic being it has overcome the primal situation, above it hangs the crown of the self, and in its heart glows the diamond.

However, collectively, the dragon remains active and this brings us to Erich Neumann's treatment of Western society, and, particularly, American society today in the section entitled " The Balance and Crisis of Consciousness." He believes the emancipation of consciousness has precipitated a crisis, a schism in the soul of modern man. He writes (p. 390): —

> The disintegration of the old system of values is in full swing. God, King, Fatherland have become problematical quantities, and so have Liberty, Equality, Fraternity, love and fair play, human progress, and the meaning of existence. . . . Following the collapse of the archetypal canon, single archetypes then take possession of men and consume them like malevolent demons. Typical and symptomatic of this transitional phenomenon is the state of affairs in America, though the same holds good for practically the whole Western hemisphere . . . murderers, brigands, gangsters, thieves, forgers, tyrants and swindlers . . . have seized control of collective life. . . .

When this happens on a large enough scale, the process of centroversion, the function of the integrative tendency, is arrested

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and social homeostasis — and therefore, healthy, spiritual and social evolution—is prevented.

The antidote is the therapy of active or dynamic imaginative culture that can erect the signposts of growth and progress up the Calvary of evolution. However, at this dangerously early stage of our development on this very backward planet, at least 30 governments still indulge in the cruel and savage torture of political prisoners. In these circumstances, it is very easy to convert an intelligentsia into kept pets, the poodles and lap-dogs of ruling merchant-politicians, who because callous, are unimaginative and, thus, hostile to or fearful of growth. The poodles and lap-dogs are then paraded as the cultural heart of the millennium in the process of fooling enough of the people enough of the time.

At best, this leads to social fossilisation; at worst to collective suicide as the death-wish replaces the life-wish as in the individual case of Ernest Hemingway, unconscious barometer of his age, an age of crisis and transition.

Erich Neumann says (p. 393): —

> No outward tinkerings with the world and no social ameliorations can give the quietus to the daemons, to the gods and devils of the human soul, or prevent them tearing down again and again what consciousness has built. Unless they are assigned their place in consciousness and culture, they will never leave mankind in peace.

However, he sees the collapse of the archetypal canon as a passing phenomenon because he can see in certain individuals, the heroes, the promise of the future. This is where the new men, the imaginative scientists, from artist to sociologist, take up their fullest rôle as the spearhead of reintegration to facilitate continued centroversion and the conquest of the collective dragon.

If intellect makes words and words intellect, perhaps we should not forget the rôle of the imaginative poet in this sociological programme and this means exercising a fusion of both head and heart. As the eminent brain surgeon, Sir Russell Brain, said in *Some Reflections on Genius* (London, 1960, pp. 179-180), the task of the frontal lobe is " to integrate the cortical function which we may broadly call ' knowledge ' with the diancephalic function which we may broadly call ' feeling '."

Only this fusion will give us that truth which is life — by " truth " is meant that which integrates on verifiable foundations; only this truth can lead to continued growth or Erich Neumann's centroversion, as the alternative to violent collective suicide, to the winning of the golden crown individually and collectively in the vast powerhouse of the universe as a whole.

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On the Question of Mongolid Admixture Among the Ancient Slavs

By DONALD A. SWAN

A review of Isle Schwidetzky's "Zur Frage Mongolider Beimischung Bei Den Altslawen," *Anthropologische Anzeiger*, Vol. 29, 1965, pp. 228-233.

For more than a millennium Turkic and Mongolic tribes from Central Asia periodically invaded Russia and Eastern Europe. Russia itself endured more than 200 years of Mongol rule — from 1238 A.D., when the Mongols under Batu and Subatai crossed the Volga, until 1478 A.D., when Ivan III united Muscovy and Novgorod and refused tribute and vassalage to the Golden Horde.[1]

As a consequence some writers have contended that the living populations of East Europe contain a substantial proportion of Mongolid admixture. The frequency of blood type B in the ABO-system, which is highest in East Asia, is higher in East Europe than in West Europe. However, as Professor Lundman notes, "in Europe and the Near East there is a general coincidence of high-vaulted crania and a higher percentage of blood group B," while in Mongolid northern and central Asia "the prevalance of very low-vaulted crania coincides with that of blood group B." Dr Lundman thus concludes that "the prevalence of B blood in eastern Europe is only to a small extent caused by late Mongolid admixture."[2]

In this study Professor Ilse Schwidetzky investigates the question of Mongolid admixture among the ancient Slavs. She employs two anthropological criteria in her study: the degree of so-called "facial flatness" (Gesichtsflachheit) and the presence of a trait of the zygomaxillary region described as characteristic of the Mongolid race. Dr Schwidetzky, who is Professor of Anthropology and Director of the Anthropological Institute at the University of Mainz in West Germany, is one of the world's leading anthropologists. She is the author or editor of ten books and nearly 100 journal articles and the editor of

[1] C. W. Previte-Orton, *The Shorter Cambridge Medieval History II*, 1952, pp. 748-755 and pp. 1017-1020.

[2] B. Lundmann, "Race and Anthropology," *Race and Modern Science* (edited by R. E. Kuttner), 1967, p. 7.

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the German anthropological journal *Homo*. Professor Schwidetzky is also one of the leading workers in applying multivariate statistical procedures (factor analysis, discriminant analysis, *et al.*) to the investigation of anthropological problems.

Dr Schwidetzky notes that the East Baltic or East Europid (Osteuropide) race is regarded as the most important anthropological component of the Finnic and Slavic peoples. Furthermore, "its characteristic trait combination, especially the slight facial flatness, is frequently traced back to Mongolid admixture in the population of East Europe." Professor Schwidetzky believes that "the degree of so-called facial flatness" affords good service for "the differential diagnosis between Europids and Mongolids."

A research trip to Russia in 1964 afforded Dr Schwidetzky the opportunity to examine a number of early Slavic cranial series in the Moscow and Leningrad anthropological museums. Table 1 presents comparative data on eight Ancient Slavic, four Europid, and four Mongolid cranial series, with respect to the mean values for seven anthropometric traits. The seven traits — naso-malar angle, zygo-maxillary angle, angle of the nasal bone, simotic index, dakryon index, zygomatic arch width, and glabella — were selected to provide a measure of "the degree of flatness and coarseness" (*Flachheits-und Grobheitsmasse*) among the East Slavs as compared to known Europid and Mongolid groups.[3]

Professor Schwidetzky found that "in relation to the horizontal facial profile (naso-malar- and zygomaxillary angle), the East Slavic series are clearly associated with the Europid side." However, this does not hold for the relief of the nasal region. "Both the nasal bone as well as the simotic and the dacryon index among most East Slavic groups fall below the Europid standard values and approach the mean values of the Mongolid series." Nevertheless, the distance from the Europid groups is less than that from the Mongolid groups.

The author doubts that such an intermediate position can be traced back to Mongolid admixture. Dr Schwidetzky finds it "difficult to comprehend why such an admixture should have affected only the nasal region, and not the horizontal facial profile." She then suggests other biological processes as possible explanations of such a slight "rounding-off" (*Abflachung*).

One such process is "gracilization" (*Grazilisation*), which refers to the "refinement" (*Verfeinerung*) of the skull and post-cranial skeleton that has taken place in the evolutionary

[3] An excellent outline of the origin and history of the various Slavic tribes is provided in Dr George Vernadsky's *The Origins of Russia*, 1959.

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TABLE 1

Degree of flatness and coarseness among the East Slavs (males) in comparison with Europids and Mongolids (Schwidetzky, 1965)

Anthropological group	*No. of crania*	*Naso-malar angle*	*No. of crania*	*Zygo-maxillary angle*	*No. of crania*	*Angle of the nasal bone*	*No. of crania*	*Simotic index*	*No. of crania*	*Dakryon index*	*No. of crania*	*Zygomatic arch width*	*No. of crania*	*Glab-ella*
Europids														
1. Standard Europids	—	137.0°	—	125.4°	—	33.0°	—	55.4	—	61.0	—	—	—	—
2. Wirmeni	82	135.8°	79	124.8°	72	34.7°	81	55.0	85	63.1	—	—	—	—
3. Afanasewo-Type	10	137.6°	10	128.7°	10	32.7°	9	59.5	7	63.3	10	138.4°	22	3.86
4. Andronovo-Type	18	139.2°	—	—	16	31.9°	18	53.7	17	62.1	20	141.5	21	3.86
Ancient Slavs														
5. Viatichi	139	137.8°	90	127.9°	73	27.4°	137	48.0	136	56.8	81	129.3	159	3.00
6. Novgorod Slavs	69	138.5°	56	125.5°	71	32.1°	74	47.5	71	55.3	60	132.5	—	3.40
7. Krivichi (Tver)	71	138.6°	40	127.1°	25	28.6°	66	47.0	62	53.5	44	130.7	84	3.13
8. Poliane (Pereiaslavets)	42	137.5°	47	128.1°	53	28.7°	41	50.2	40	58.4	69	132.5	85	3.28
9. Dregovichi	22	136.4°	12	127.0°	20	29.7°	15	49.0	22	61.7	27	132.8	57	3.20
10. Radimichi	17	137.5°	7	124.6°	15	29.0°	15	55.7	15	62.3	16	131.7	36	3.08
11. Severi	17	137.1°	16	126.0°	14	27.3°	18	44.0	17	55.3	17	130.5	21	3.43
12. East Slavs	632	138.1°	491	127.2	545	28.8°	643	47.4	677	55.9	673	131.5	1075	3.09
Mongolids														
13. Standard Mongolids	—	148.6°	—	141.6°	—	17.6°	—	30.8	—	39.0	—	—	—	—
14. Mongols	80	146.4°	76	138.4°	41	22.4°	81	41.2	76	45.6	70	141.8	79	3.09
15. Neolithic Cisbaikalia	15	145.3°	13	138.5°	12	32.3°	13	42.8	13	46.2	18	141.1	20	3.52
16. Neolithic Transbaikalia	8	150.7°	6	142.0°	4	22.5°	6	35.2	5	45.9	5	142.5	—	—

1 and 13, according to Debec, 1957; 2, according to Abdusalisvili, 1955; 3, 4 and 15, according to Alekseev, 1961; 5, 7, 8, 9, 10 and 11, according to Alexseeva, 1960, 1961; 6, according to Sedov, 1952; 14, according to Debec, 1951; 16, according to Gochman, 1954.

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development of man from Neanderthal to living *Homo sapiens.*[4] Professor Schwidetzky finds that "in characteristic coarseness traits, such as large zygomatic arch width and powerful glabella development, the medieval East Slavs actually remain behind the Ancient Europids as well as the Ancient Mongolids." Hence, for the Slavic cranial series, gracilization would mean "reduction of the nasal prominence, which also must be expressed in a rounding off of the nasal root and of the nasal profile angle."

Another biological process suggested by the author is paedomorphy — which refers to the retention of infantile features in the adult form. Dr Schwidetzky notes that the cranial type dealt with in this study, which in the German anthropological literature is associated with the East Europids, is a paedomorphic Cromagnid type. Crania of this nature are found in some frequency as far away as the Canary Islands. Consequently, Professor Schwidetzky concludes that "from the standpoint of the degree of flatness an essential Mongolid admixture amongst the Ancient Slavs is not convincingly demonstrated."

The second anthropological criterion employed by Dr Schwidetzky in her study is Oschinsky's trait.[5] Dr Oschinsky had earlier described an anthropological trait as characteristically Mongoloid: "namely, a special configuration of the region of the *Sutura zygomaxillaris* in the basal view." This complex trait can be further differentiated into the following part-traits: "(a) lengthening of the *Processus zygomaticus* of the upper jaw; (b) thickening of the bone at both sides of the *Sutura zygomaxillaris*; (c) an angular forward-projecting strengthening of the bone at the collar position between the frontal and lateral facial contour; (d) direct course of the zygomatic arch, whose frontal end doubles back not at all or only very weakly to the maxilla."

Three grades or stages (*Stufen*) are distinguished in the classification: "(1) absence of the trait; (2) weak expression, which concerns only single components and according to Oschinsky can be viewed as falling within the range of Europid variability; (3) strong expression of the complex trait, as appears frequently among Mongolid crania."

Three of the Slavic cranial series, together with a comparative German Reihengräber series from the Palatinate, were

[4] I. Schwidetzky, "Das Grazilisierungsproblem: Ein Brückenschlag zwischen Rassengeschichte und Konstitutionsforschung," *Homo*, Vol. 13, 1962, pp. 188-195.

[5] L. Oschinsky, "Facial Flatness and Cheekbone Mophology in Arctic Mongoloids," *Anthropologica*, Vol. IV, 1962, pp. 349-377.

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TABLE 2

The Zygomaxillary Region (Oschinsky's Trait) among the East Slavs and a German Reihengräber Population (Schwidetzky, 1965)

Anthropological group		*No. of crania*	*Trait stages (%)* 1	2	3	*M*
1. Viatichi	Male	86	72.1	19.7	8.1	1.36
	Female	44	86.4	11.4	2.3	1.16
2. Krivichi	Male	76	73.7	22.4	3.9	1.29
	Female	67	77.6	22.4	3.9	1.22
3. Slovenes	Male	26	88.5	11.5	—	1.12
	Female	12	91.7	8.3	—	1.18
4. Total East Slavs	Male	188	75.0	19.7	5.3	1.30
	Female	123	82.1	17.1	0.8	1.18
5. German Reihengräber population	Male	51	82.3	15.7	2.0	1.20
	Female	39	89.7	10.3	—	1.10

investigated by the author in regard to this trait complex. The data are presented in Table 2. A weak expression of the trait was found in approximately 20 per cent of the Slavic male crania and 16 per cent of the German male crania. A strong expression of the trait was found in only 5 per cent of the Slavic male and 2 per cent of the German male craina. Thus, the strong expression of the trait (Grade 3) among the East Slavs is very rare. Hence, Dr Schwidetzky concludes that if this trait is assumed to be a Mongolid characteristic, " then the Mongolid admixture in medieval Russia can only have been very slight."

Finally, Professor Schwidetzky summarizes the findings of her important study as follows: " Neither on the basis of the degree of the so-called facial flatness, nor of a trait of the zygomaxillary region which was described by Oschinsky as a Mongolid trait, can essential Mongolid admixtures be assumed for the East Slavs of the eleventh to thirteenth centuries. That is also an indication against Mongolid participation in the origin of that cranial type, which in the German literature is adjoined to the East Europids."

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Book Reviews

THE BULL OF MINOS

By Leonard Cottrell. Introduction by Professor Alan Wace. Evans Bros., London, 1971. Pp. 254, 48 illustrations. Price £2.50.

Earlier historians looked upon the accounts of Homer as mythology. The work of Schlieman at Troy and Wace in Crete, has altered all that. The latter's discoveries, indeed, led to the excavation of the Labrynth, and the evidence of bull-worship. In this book the author gives an account of these two men, who have been responsible for this enormous increase of our knowledge of the past.

Incidentally, it should be noted that Schlieman, as Professor Wace reminds us, had little education, and no training in this field. It is, in fact, doubtful if, today, he would be allowed even to work on the subject which he developed so brilliantly without at least a Ph.D.!

In Appendix "B" there is an account of the linear "B" script discovered by Evans which is an archaic form of Greek.

The author is an archaeologist who is an amateur in the best sense of the term, and has the ability to make the complex simple.

SOCIAL CLASS, RACE, SERIATING AND READING READINESS: A Study of Their Relationship at the Kindergarten Level

By Ralph Scott. The Journal of Genetic Psychology, 1969, Vol. 115, pp. 87-96.

The great Swiss psychologist Jean Piaget has devoted more than forty years to the study of the phenomena of cognitive development. During this period. Piaget has written more than twelve books and numerous monographs and articles on the subject of intellectual and perceptual development (John H. Flavell, *The Developmental Psychology of Jean Piaget*, van Nostrand, New York, 1963). Despite conducting many empirical experiments, Piaget has been primarily concerned with describing "the sequence of developmental events which typify human growth." Thus, the measurement of individual differences has not been the object of his interest.

In recent years American psychologists have begun to develop tests employing Piagetian concepts which meet the psychometric criteria of "objectivity, standardization, and quantification" (read D. Tuddenham, "A 'Piagetian' Test of Cognitive Development," *Toronto Symposium on Intelligence*, 8th May 1969). Dr Scott, who is Director of the Educational Clinic at the University of Northern Iowa (U.S.A.), has developed an experimental test based upon the Piagetian concept of seriation and applied it to a study of learning and educational development. Seriation "refers to ordering by size or orientation of object, such as from smallest to largest or repeating the sequence of a pattern."

The object of this particular study was to assess "the relationship between skill in seriation and various measures yielded by the Metropolitan Reading Readiness Test" and to "evaluate the extent to which skill in seriating is associated with social class and race." The subjects were 356 kindergarten students from four Waterloo, Iowa (U.S.A.), schools. These were selected as being representative of racially segregated and racially integrated schools, as well as those of the lower- and middle-class. Social class was determined from census tract and other data, with the following criteria being used: median school years completed, per cent of male labor force unemployed, median family income, per cent families with income under $3000, assessed value of home, per cent of owner occupied households, and per cent of houses in deteriorating or dilapidated condition. The Seriation Test, which consists of two subtest scales (trial-error and operational) and which has an estimated mental age of 3½ to seven years, was administered to the subjects by three specially trained examiners. Four weeks later the subjects were given the Metropolitan Reading Readiness Test.

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Dr Scott found a correlation of 0.82 between the total Seriation Test and the total Metropolitan Reading Readiness Test, with the seriation scores being correlated more highly with the Reading Readiness subtest than with the Number Readiness subtest. Retest correlations, after a two-week interval, in excess of 0.9 were found, indicating a high degree of stability of seriation scores. Dr Scott concluded that "these data support the view that, at least in the case of kindergarten children, language and perceptual capabilities are highly interdependent and interactive."

With respect to racial differences, the White children obtained significantly higher scores than the Negro children on both the Metropolitan Reading Readiness Test and the Seriation Test. These results are presented in Table 1.

TABLE 1

Means and standard deviations of Total Metropolitan Reading Readiness Test and Total Seriation Test

Test		*Total score*	*All girls*	*All boys*	*All white*	*All negro*	*Negro boys*	*White boys*	*Negro girls*	*White girls*
M.R.R.T.	χ	72.5	73.45	71.545	80.15	63.48	62.86	78.8	64.05	81.41
	σ	15.5	14.95	16.01	7.08	11.45	15.5	12.4	15.2	8.91
Seriation	χ	74.41	74.95	73.84	84.90	62.54	62.09	84.16	62.95	85.59
Test	σ	20.84	20.49	21.10	15.35	19.84	19.98	16.05	19.51	14.62

When the mean seriation scores were classified according to race and social class, the social class differences proved negligible while the race differences remained large and significant. Thus, lower-class White subjects obtained considerably higher mean seriation scores than even middle-class Negro subjects. These results are presented in Table 2.

TABLE 2

Mean Seriation Scores—Variables: Social class and race

	Lower class		*Middle class*	
	School 1	*School* 2	*School* 3	*School* 4
Race	(*Negro segregated*)	(*Integrated*)	(*Integrated*)	(*White segregated*)
White	72.8*	85.1	84.6	85.6
Negro	60.2	64.8	63.7	—

* Total White population of School 1 consists of 12 kindergarten Ss who are bussed into the school.

Consequently, an analysis of variance of the Seriation Test data indicated that the racial differences were large and statistically significant, while the social class and interaction (race X social class) variables were not statistically significant.

Dr Scott also discusses the educational implications of his study, noting that "the means of Negro and White Ss are so disparate we can expect, at least in Waterloo, a broader range of readiness within an integrated classroom." This "dispersion effect" may have an impact upon subsequent learning and learning motivation and may have contributed to "the growing despair of white parents who transfer their children to private or suburban schools. . . ."

The development of new test batteries employing concepts derived from "Piagetian" psychology is a welcome addition to the array of standard psychometric tests employed by educators and researchers. Such test batteries should provide new insights into learning and developmental processes, as well as furnish useful tools for the investigation of racial and social class differences. An additional useful research project would be a twin study of the heritability of the psychological traits measured by the Seriation Test and Sub-Tests. All

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in all, Dr Scott has contributed a substantial piece of research to the psychological literature, which hopefully should stimulate further research along these lines.

DONALD A. SWAN.

THE AZTECS, MAYA, AND THEIR PREDECESSORS: ARCHAEOLOGY OF MESOAMERICA

By Muriel Porter Weaver. Seminar Press, New York and London, 1972. Pp. 347, 11 illustrations, 3 charts, 4 maps, 16 plates. Price $12.95.

This book is a general introduction to Mexican and Mayan archaeology from earliest times till 1519, when the Spaniards arrived. It deals with the geography first, as a foundation to the ethnology, and goes on to the archaeology.

Unlike the Old World, there is no trace of the *Homo Erectus* species, and the first man is already of the *Homo Sapiens*, and, therefore, it must be concluded he came from Asia.

Chapter 4, accompanied by a chart, gives a good account of the early pre-classic period of archaeology starting from the Purrón, of B.C. 2300.

The author shows that the Mesoamerican glyphs were being carved as far back as the sixth century B.C. at Monte Alban, and among them the day signs, and this continued until the coming of the Spanish conquerors. Unlike the Old World they did not, however, break their days down into hours, minutes and seconds. In one cycle they had the year in 260 days, but in another they had a 360 day year.

On page 207 there is a discussion of great Atlantean figures at Tula, which, superficially at any rate, look like the prototype of Thor Heyerdahl's figures on Easter Island.

Anyway, this is a good book and a very fair interpretation of Mesoamerican civilization which any library cannot do without.

THE THALASSOCRACIES: STUDIES IN CHRONOGRAPHY II

By Molly Miller. State University of New York Press, Albany, New York, 1971. Pp. 185. Price $10.00.

Dr Miller provides a very thorough study of the chronography of early Greek history, throwing much light on early Greek and Near East history. Dr Miller, a B.A. of Manchester, and a Ph.D. of Glasgow, is an expert in the field of Greek genealogies, and the dating of the Sicilian colonies of Greece. Her field of studies as presented in this book covers Samos, Sparta, Naxos, Eretria, Aigina, and far beyond to Cyprus, Rhodes, and even Phoenicia.

The work deals with the overseas settlements of Greece from the period before the real dawn of history to the period which comprehends that of Herodotus. It is an authoritative work which cannot be ignored.

THREE STYLES IN THE STUDY OF KINSHIP

By J. A. Barnes. Tavistock Publications Limited, London, 1971. Pp. 318, 3 figures, 1 table. Price £3.

This is an attempt by Professor Barnes to reduce to their simple principles the complex and voluminous literature on kinship which forms so large a part of the literature of social anthropology. He bases his work on an analysis of the theories of G. P. Murdock, Claude Lévi-Strauss and Meyer Fortes. For Murdock there are cultural traits as a basis of his system, while Lévi-Strauss looks to a universal human spirit, and Fortes bases his work on a detailed study of the attitudes of the Ashanti and Tallensi of Ghana.

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AUSTRALIAN TOTEMISM: A PSYCHO-ANALYTIC STUDY IN ANTHROPOLOGY

By Géza Róheim, with an introduction by M. D. Eder. Frank Cass and Company, London, 1971. Pp. 487, 13 maps. Price £8.

This is a big and authoritative work, first published in 1925, of a field worker in anthropology, which remains a standard work in this field.

Géza Róheim uses the psycho-analytical investigation of individuals to explain social anthropology.

The word totemism is often used inexactly and loosely. It is here, in primitive Australia, that we have the real understanding of what is totemist—and Róheim is the authority to lead us through this important study of the psychology of primitive man in Australia.

RAILWAYS AND GEOGRAPHY

By Andrew C. O'Dell and Peter S. Richards. Hutchinson University Library, London, 1971. Pp. 248, 10 figures. Price £2.25 (cloth), £0.90 (paperback).

The authors deal with railways, not only as means of communication, but in relation to geology and the cultural landscape. They recount the earliest form of "lines" from Babylonian, Greek, and Roman times onwards. The British Standard gauge of 4 ft. $8\frac{1}{2}$ in. is the Roman chariot gauge, some of the first lines having been laid in Roman road grooves near Hadrian's Wall in Northumberland. The effect of railways in bringing civilization to otherwise remote areas of Africa and Asia is fully dealt with.

HAWAIIAN MYTHOLOGY

By Martha Beckwith, with a new introduction by Katharine Luomala. University of Hawaii Press, Honolulu, 1970. Pp. 575 Price $12.

This is a new edition of a book published in 1940 which is invaluable for all those whose interest lies with the myths, legends, traditions, and folktales of the Hawaiian peoples. These cover the whole range of the mythology and story telling of the Hawaiians, which were the result of Miss Beckwith's studies in the Bishop Museum in Honolulu. A new introduction written by Katharine Luomala is by another expert in this field. This is a classic of Hawaiian ethnography and folklore.

EARLY HOMINID POSTURE AND LOCOMOTION

By John T. Robinson. University of Chicago Press, London. Pp. 361, 119 illustrations, diagrams and figures. Price £7.15.

Robinson says that it is becoming common that a case cannot be regarded as modern, adequate, and genuinely scientific, unless it is flanked by a plethora of scientific analysis, with which he does not agree, nor do I either (p. ix).

He argues (p. 3) that it is wrong to lump all the Australopithecines in one genus, and, again, I agree with this point of view.

The author looks upon the interraction between the population and environment by way of natural selection as the means of evolution, and for these to operate rapidly, and not by a slow process (pp. 211-212).

Robinson's thesis is that the survey shows that the *Homo Africanus* (Australopithecine) and *Paranthropus* were not similarly adapted (p. 245). *Homo Africanus* had, essentially, the same proportions as modern man. He was also omnivorous. He also made tools.

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MARGINALITY AND IDENTITY

By Noel P. Gist and Roy Dean Wright. Monographs and Theoretical Studies in Sociology and Anthropology in Honour of Nels Anderson, 1973. E. J. Brill, London, Holland. Pp. 161, 4 tables. Price 54 guilders.

This is an account of the Anglo-Indians as a racially-mixed minority in India. It professes the Christian religion, follows the Western style of living, and speaks English. This creates a gulf between them and the Indian populations.

This is, of course, one of the many bodies throughout the world of cross-breds resulting from Imperial expansion, and which have given us the Burghers in Ceylon, the Eurasians in Singapore, the Anglo-Burmese, the Cape Coloureds, the Mestizos of Latin America (who are largely Mulattoes), and the Anglo-Indians. There are thought to be 100,000 to 300,000 in India today.

This book is concerned with the gap between them and the Hindu, Muslim, Sikh, Tribal, and Parsee populations. There is a dilemma of identity here, as the British tended to look upon them as Indians with some British blood, whereas the Indians considered them British with some Indian blood. It is noteworthy that the Army, Air Force, and Navy of India have attracted Anglo-Indians out of all proportion to the size of the community (p. 63).

This is a very thorough study of the Anglo-Indian problem.

CONFLICT, VIOLENCE AND MORALITY IN A MEXICAN VILLAGE

By Lola Romanucci-Ross. The National Press, Palo Alto, California, 1973. Pp. 202, 14 illustrations. Price $2.95.

This is a study of a Mestizo village. It is interesting to note that a particular character is Catalino, who is opposed by the whole village. His photograph is given and his appearance is clearly European. "Outsiders impressed by his personal qualities, especially his intelligence and superior ability to express himself verbally, find it natural to sympathise with Catalino's individualism, and middle-class aspirations. . . . His *categorá* greatly differentiates him from his peers and potential lower-rank supporters—he is self-educated far above the level of most of his peers, reads much, and speaks well."

We learn that only 43.5 per cent of couples in the township were married in church. Few go to confession or communion (p. 160). Apparently, the women have abortions as a means of birth control.

The composition of the village is White, light Mestizo, dark Mestizo, Negroid Mestizo, indigenous, and unclassified. The majority belong to the Mestizo classes. The Negroid is not, apparently, strong. Racism is not a policy of Mexico but racial attitudes do exist towards the Black Mestizos (p. 102).

CAUSES OF DEATH: LIFE TABLES FOR NATIONAL POPULATIONS

By Samuel H. Preston, Nathaniel Keyfitz, and Robert Schoen. Studies in Population, Seminar Press, New York and London, 1972. Pp. 787, 720 pages of statistics. Price $18.50.

This is a voluminous work which gives in great detail, over a number of years in many cases, the causes of death. These are listed as—respiratory; other infectious and parasitic; neo-plasms; cardio-vascular; influenza, pneumonia, and bronchial; diarrhoea; certain degenerative; maternal; motor vehicle; other violence; etc.

For instance, in Scotland 3588 out of every 100,000 males died at birth and 2942 out of 100,000 died at 25 years (1964). In Northern Ireland, in contrast, the highest period of such deaths was at nought years of age when 2389 was reached. At 25 years it was less than Scotland, at 2088. Israel had 2570 deaths at 25, but the number at birth was 3161. The figure for France at birth was 5950 and this fell to 5323 at 25 years of age. Figures in England and Wales were 2949 at birth and 2490 at 25 years.

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In contrast to these figures, such as Chile had 8521 at birth, and 6950 at 25 years; Austria had 6059 at birth and 5175 at 25 years; Poland showed 4873 and 3917 respectively; and Portugal 5788 and 4932. South African Coloured gave 5314 at birth and 3881 at 25 years, while the South African Whites had 5177 and 4122. The United States were equally high with 5027 and 4207 respectively. Malta and Gozo showed as little as 1245 and 978.

This is only a very superficial glance at a profound work—but its use to sociologists, anthropologists, social workers, police and others is obvious.

BIG-MEN AND BUSINESS: ENTREPRENEURSHIP AND ECONOMIC GROWTH IN THE NEW GUINEA HIGHLANDS

By Ben R. Finney. An East-West Center Book, University of Hawaii, Honolulu, 1973. Pp. 206, 8 illustrations. Price $10.

This is the account of the way the Gorokan people, with the support of government, have adapted to modern society and its business in one generation. They are mainly Australoid in appearance. The thing to observe is that in their primitive state they were noted for their accumulation (in contrast to other New Guinea peoples) of cowrie shells and other symbols of wealth. Therefore, one looks for an inherent heredity disposition to the accumulation of wealth in this tribe.

PERSON AND GOD IN A SPANISH VALLEY

By William A. Christian, Jnr. Seminar Press Inc., New York, December 1972. Pp. 215. Price $8.95.

This book adds to our knowledge of the anthropological study of religion. It will also be of great value to the Catholic clergy and laity concerned with the impact of Vatican II on the values of the Old Church.

The book is a study of religious life in Northern Spain in the early 1960s. In it there is described the divine figures making up the pantheon of the people.

Until this century many of the priests dressed like their parishioners, despite the admonition of the Episcopal Visitations. Later more adequately trained priests were provided who tried to ethnolise religion. Again, later in this century, the Church became threatened by revolution. The younger priests no longer considered Mary and the Saints as essential intermediaries with God. The new system invalidates all the old distinctions between the sacred and the profane.

THE PRE-COLUMBIAN MIND

By Francisco Guerra. Seminar Press, New York and London, 1971. Pp. 335, 40 illustrations. Price $13.95.

Dr Francisco Guerra sets out the ethnological background and their origins of the Mesoamerican peoples; and from that he goes on to discuss their beliefs. This latter takes up the greater part of the book. It deals clearly with hallucinating drugs, sexual aberrations, and with anthropology from eye-witness accounts.

The custom of taking prisoners, fattening them and eating them, was nothing to that of taking the women, breeding from them, and eating their children when about eleven years of age. (However, this was not the custom of all the nations. Some were not human-flesh eating.) It seems, however, as though most of the Amerindians were cannibals when the Spaniards conquered them.

The argument that the Spaniards wiped out the native populations systematically cannot stand investigation. It was European diseases, and particularly small-pox, for which the natives had no innate resistance, that was the main cause.

Sodomy appears to have been a widespread practice throughout all the Central American civilizations, despite its being legislated against in their laws. Yet it was not introduced by the Spaniards themselves.

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Despite the horrifying nature of Central American civilization, when it came to be broken by Spain it led to an acculturation which did not indicate other than the morale collapse of the Amerindian.

This is an excellently presented work which deals in great depth with this subject.

MAN AND THE ENVIRONMENT: AN INTRODUCTION TO HUMAN ECOLOGY AND EVOLUTION

By Arthur S. Boughey. Macmillan Company and Collier-Macmillan Limited, New York and London, 1971. Pp. 472, 16 plates, numerous diagrams and maps. Price £5.50 (cloth), £2.90 (paperback).

The author expands his thesis, that man is subject to the same ecological laws that govern the performances and behaviour of other populations. The book is designed for use as an introductory text book on human ecology. The subject matter covers the earliest stages of evolution, to the origin of urban life, human diversity, population growth, its control, pollution of the environment and finally conservation. There are also a series of appendices, including geological dating and hominid models. There is both an author's and subject index.

The author draws attention to the fact that Negroids have a vastly greater response to musical tones and rhythms than the Caucasoids and Mongoloids, and that the Caucasoids have a single eight-note musical scale only. This ability or lack of it is related to the Negroids' tendency to be able to learn many more languages than the other major human stocks (p. 211).

THE ETERNAL MAN

By Louis Panwels and Jacques Bergier, translated by Michael Heron. Souvenir Press, London. Pp. 246, 14 photographs. Price £2.50.

This book challenges the theory of evolution. It claims that it it is not easy to distinguish between fossil men and ape men into a family tree. Attention is drawn to the need to excavate in Arabia and Western India, with which I fully agree. The authors put forward the theory of Continental Drift, with which, again, I am in agreement, but this occurred long before man's appearance.

The puzzling facts of ancient maps, before the days of discovery, which show lands later known, are dealt with. We know of them from the study of Zimbabwe. But the authors bring up the knowledge of the American Continent before Columbus, and extending far south of that discovered by the Vikings. They showed much more than was known to St Brendan who was connected with settlements in the Carribean. The 1510 Gloreanus Map of Bonn University gives the whole of the coast of America to Tierra del Fuego, and the Pacific coast. But the map of the Moslem Piri Reis shows Antarctica, in a map dated 1513.

The authors do not accept an ancient dating of 25,000 to 20,000 years ago for the onset of the glacial period. They follow Dr Hough (Illinois University) Dr W. D. Hurry (Carnegie Washington Institute) who gave 6000 to 15,000 years ago. The French glaciologist gives 9000 to 10,000 B.P. This has much to be said for it, as it does not leave a long gap between the end of the glaciation and the formation of Neolithic society—so on these grounds above I am favourably disposed to accept them.

This reviewer has always held that the Caucasoid races came out of Asia and not Africa. It is, therefore, with interest that he has read in this book of the prehistoric industrial city of Medzamor, and the even earlier finds at Catal Huyuk and Lepenski-Vir (urban cultures of B.C. 7000 and 5500 respectively) which had metals.

Among much that cannot be substantiated, is speculative, or wrong, there are undoubted truths as well. The plea made for white influence, especially Egyptian, in South American civilization, I think will be proved one day. Furthermore, as the authors point out, there are what appear to be Phoenician inscriptions as well in this region (p. 164).

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Books Received

NOTHING BUT OR SOMETHING MORE

By Jacquetta Hawkes. University of Washington Press, 1973. Pp. 31. Price £1.75.

Jacquetta Hawkes says in the closing words of her essay: "Essentially all I have tried to say to you is that we still inhabit a mystery, and that the best of scientific wisdom recognises that this is so. Those scientists who live as whole and imaginative men do not believe that anyone has proved that their minds, their individual psyches, are nothing but chance responses to chemical and molecular games played on the skin of the earth."

PHILIPPINE ETHNOGRAPHY: A CRITICALLY ANNOTATED AND SELECTED BIBLIOGRAPHY

By Shiro Saito. University Press of Hawaii, 1973. Pp. 512. Price $12.

This is an invaluable work for all those interested in these areas of study.

THE AINU ECOSYSTEM: ENVIRONMENT AND STRUCTURE

By Hitoshi Watanabe. University of Washington Press, 1973. Pp. 170, 8 illustrations. Price £4.50.

This is an account of the Ainu of Hokaidu, supported by genealogical tables. The book describes their hunting and fishing methods, and the tools used for these activities.

LA FRANCE ETHNIQUE, ETUDES 2

By Nicolas Lahovarg. Grece, Paris, 1974. Pp. 51, 6 maps. Paperback.

The author deals with the orthodox distribution of racial types in France.

RITUAL IN INDUSTRIAL SOCIETY: A SOCIOLOGICAL ANALYSIS IN MODERN ENGLAND

By Robert Bocock. George Allen and Unwin, Hemel Hempstead, Hertfordshire, 1974. Pp. 209, figures 29. Price £4.

Ritual is far from dead, and serves a purpose in modern industrial society. That is the message of this book. It is also necessary for sharing religious experience. The book can be of interest to social anthropologists, sociology, religion and psychotherapists.

ELEMENTS OF HUMAN AND SOCIAL GEOGRAPHY

By Eric Sunderland. Pergamon Press, Oxford, 1973. Pp. 107, 7 tables and 32 figures. Price £2 (cloth), £1.20 (paperback).

Eric Sunderland, who is Professor of Anthropology at the University of Durham, deals with the emergence of man—which he puts in Africa—the social developments through the ages, the blood groups in Britain and the world at large, the distribution of haemoglobin S, of sleepy sickness, and passes on to the distribution in Melanesia of necklaces and bracelets, and finishes with the Iranian village. It is a useful book.

THE POLICE AND THE LAW

By Charles Wegg-Prosser. It's Your Law Series. Oyez Publishing Limited, London, 1974. Pp. 244. Price £1.25 (paperback).

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CULTURE AND COGNITION: READINGS ON CROSS-CULTURE PSYCHOLOGY

Edited by J. W. Berry and P. R. Dasan. Methuen and Company, 1974. Pp. 485. Price £2.30 (paperback), £5 (cloth).

AFTER SUICIDE

By Samuel E. Wallace. Foreword by Theodore Caplaw. John Wiley, Chichester, Sussex, December 1973. Pp. 269. Price £5.

This book deals with the case histories of 12 women whose husbands committed suicide. The idea of a criminal act comes from Roman law. The Bible and the early Christians had no prohibitions of suicide. Under certain circumstances, as in defence of virtue, it was exalted (p. 222).

SPECIFIC SURVIVAL SUPPLEMENT

By Dr G. Pantel, 1974. Available with Specific Survival, 1968. The Triangle, London. Pp. 16. Combined price £1.60 (paperback), £1.90 (cloth).

The supplement deals with the four sub-species which are designated Euroids, Caspoids, Mongoids, and Afroids, and with the hybridisation between them.

MAORI LEGENDS

By A. W. Reed. Illustrated by Roger Hart. David and Charles, Newton Abbot, Devon, 1973. Pp. 48. Price £1.95.

THEORY OF CULTURE CHANGE: THE METHODOLOGY OF MULTI-LINEAR EVOLUTION

By Julian Steward. University of Illinois Press, Urbana, Illinois, 1972. Pp. 244. Price £1.10.

MAN EMERGES

By Mino Milani. Illustrated by Cesare Colombi. Translated by Mary Hope. Tom Stacey, London, 1972. Pp. 94. Price £1.80.

This is a reconstruction of the emergence of man hundreds of thousands of years ago. The book tells the story of this emergence, early struggle for survival and the growth of intelligence which was more than that of any other creature. There is, of course, much speculation here, but, for all that it serves graphically to portray man's evolution.

THE MOUNTAIN PEOPLE

By Colin M. Turnbull. Simon and Schuster, New York, 1972. Pp. 309, 5 diagrams, 29 illustrations. Price $7.95.

This is the account of the Ik, a mountain people who live by hunting, but, in the time of Obote, in Uganda, were excluded from their hunting grounds, which were made a national park. They have as a consequence deteriorated from prosperity to a band of hostile people whose only aim is survival.

HISTORICAL ABSTRACTS

Part A (1775-1914) and Part B (1914-1972), Vol. 18 Part A and Part B, No. 4, Winter, 1972. American Bibliographical Center, Ohio Press, Santa Barbara, California. Pp. 398 and 396 respectively.

AMERICA: HISTORY AND LIFE. A GUIDE TO POLITICAL LITERATURE

Annual Index, Vol. 9, No. 4, Winter, 1972. American Bibliographical Center, Ohio Press, Santa Barbara, California, 1972. Price $44-$192.

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Montana College of Mineral Science and Technology, Butte, Montana 59701, U.S.A. Vol. 2, No. 3, 1974. Price $9 per annum.

REVISTA DE ESTUDIOS POLITICOS

Published by Instituto de Estudios Politicos, Madrid 8, Spain. No. 199, 1975. Price F3.50.

ETHNOLOGY

Published quarterly by the University of Pittsburgh, 4200 Fifth Avenue, Pittsburgh, Pennsylvania 15260, U.S.A. Vol. XIV, No. 2, 1975. Price $7 per annum.

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Published by the Polish Academy of Sciences, Institute of Technology, Warzawa. Vol. 2, 1974.

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Published by Acta Universitatis Szegediensis, Szeged, Hungary. Vol. XX, No. 1-4, 1974.

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Published quarterly by the Indian Council for Africa. Vol. XIII, No. 2, 1973. Price £3 ($7).

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Published by the Centro Studi Terzo Mondo, Milan Italy. Vol. VIII, No. 27, 1975. Price L. 1.500. Also "La civiltà incaica," 1975, L. 3.600 and "Lévi-Strauss e il Terzo Mondo." 1974, L. 1.200.

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A quarterly journal published by Gesellschaft für Biologische Anthropologie Eugenik und Verhaltensforschung, Hamburg, West Germany. Vol. 3, No. 2, 1975.

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